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ATECHISM

ON THE

Doctrines, Usages, and Holy Days

OF THE

PROTESTANT EPISCOPAL CHURCH.

BY MRS. D. C. WESTON,

Author of "Calvary Catechism," "Synopsis of the Bible," "Jewish Antiquities," "Biography of Old Testament Characters," etc.

SEVENTY-SIXTH THOUSAND.

NEW YORK:
E. P. DUTTON & CO.,
31 WEST 23D STREET.

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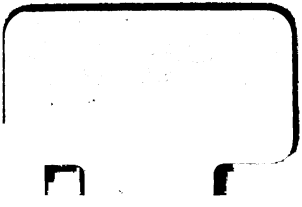

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Catechism on the Church.

LESSON FIRST.

The Jewish Sabbath.

QUESTION. What portion of our time does God command us to keep holy?

ANSWER. One day in seven.

Q. What day did God originally set apart as a day of rest and as a holy day?

A. The seventh day, called the Sabbath, which means rest.

Q. Why was this name given to it? *Gen.* ii. 3.

A. Because it was the day on which God rested from all His work.

Q. How were the Jews commanded to keep the Sabbath?

A. Very strictly. Whoever did any manner of work therein was to be punished with death. *Exod.* xxiv. 2.

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Q. Give an instance where this law was executed. *Num.* xv. 36.

A. They found a man who gathered sticks on the Sabbath-day, and the congregation stoned him to death.

Q. What command was given to the Jews in regard to public worship on the Sabbath?

A. They were commanded to have a holy convocation every seventh day.

Q. Did Jesus observe the Sabbath-day?

A. Yes. As His custom was He went up into the synagogue on the Sabbath-day, and "stood up for to read."

Sunday, or the Lord's Day.

Q. What day of the week does the Christian Church keep holy?

A. The first day of the week, called Sunday.

Q. What authority have we for the change of this day from the seventh to the first day?

A. The authority and practice of the Holy Apostles, and the Church in all ages.

Q. Why was Sunday made the great day for Christian rest and worship?

A. Because the resurrection of Christ took place on the first day of the week.

Q. Would the Apostles have changed the day if Christ had not instructed them to do so?

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A. No, they acted under His inspiration and by His authority.

Q. When did Jesus instruct His disciples? *Acts* i. 2, 3.

A. In the three years of His ministry, and also during the forty days between His resurrection and ascension, when He gave commandments to the Apostles whom he had chosen, and spake of the things pertaining to the kingdom of God.

Q. Did Christ claim to control the Sabbath? *Luke* vi. 5.

A. Yes. He declared "the Son of man is Lord also of the Sabbath."

Q. Have Christians always kept the first day since our Saviour's time?

A. Yes, they have, in all ages of the Church, and this universal observance of the first day proves that it must have been so ordered by Christ and His Apostles.

Q. What happened on the first Lord's Day?

A. Jesus Christ arose from the dead, and on the evening of the same day appeared to His disciples, and gave them their commission. *John* xx. 21, 22.

Q. What happened on the next Sunday? *John* xx. 27.

A. Jesus appeared to the disciples again, when He gave St. Thomas the proof he required to confirm his faith.

Q. What happened on another Sunday? *Acts* ii. 4.

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A. On the day of Pentecost, which was the first day of the week, the Holy Ghost descended upon the disciples.

Q. Quote a text to show that the disciples continued to meet on the Lord's Day for worship. *Acts* xx. 7.

A. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them."

Q. What is here meant by breaking bread?

A. Celebrating the Holy Communion of the Lord's Supper.

Q. What is Sunday called by St. John in Rev. i. 10?

A. He calls it the LORD'S DAY on the occasion of His wonderful vision in the island of Patmos.

Q. Why was it called the Lord's Day by the first Christians?

A. Because it was the day on which our Lord arose in triumph from the grave.

Q. How did the early Christians keep Sunday?

A. "They celebrated the Lord's Supper every Sunday, and were constant attendants on Divine worship, from which nothing but sickness or banishment could detain them."*

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* Bingham's Antiquities, vol. ii., book xx., p. 1134.

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LESSON SECOND.

Sunday—continued.

Q. What is the testimony of Eusebius, the great historian, concerning Sunday?

A. "From the beginning Christians assembled on the first day of the week, called by them the Lord's Day, for religious worship, to read the Scriptures, to preach and to celebrate the Lord's Supper."*

Q. What does the Apostle Barnabas say of the first day in an epistle which is attributed to him?

A. We joyfully celebrate this first day of the week in memory of the resurrection of the Lord.†

Q. What command did Ignatius, bishop of Antioch, give to the Magnesians concerning Sunday?

A. He bade them lead a life conformable to the Lord's Day, in memory of the Lord's resurrection.‡

Q. When did Ignatius live?

A. He was the disciple of St. John, and was ordained by the Apostles then living.§

Q. What did Ignatius say to some of his disciples who wished to keep both Saturday and Sunday?

A. He bade them "not to keep the Sabbath of the Jews, but to lead a life agreeable to the Lord's Day."

---

* Calmet's Dictionary, on the Sabbath, p. 797.
† Wakes' Apostolic Epistles, p. 242.
‡ Bingham's Antiquities, vol. ii., book xx., p. 1126.
§ Caves' Lives of the Fathers, vol. i., p. 179.
‖ Bingham's Antiquities, vol. ii., book xx., p 1126.

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Q. What is the testimony of Justin Martyr in the second century?

A. That on the Lord's Day all Christians met together for worship, the reading of Scripture, exhortation, and to celebrate the Lord's Supper.*

Q. How should we keep the Lord's Day?

A. We should worship God in His Church and make it a day of religious improvement.

Q. What may we do on Sunday besides our religious duties?

A. Works of necessity, and works of mercy, such as visiting the sick and feeding the hungry.

Q. Did our Saviour set us this example?

A. Yes, for he healed the sick on the Sabbath-day.

Q. How did the Jews feel when they saw that Jesus healed the sick on the Sabbath-day?

A. They were offended and sought to destroy him.

Q. What did Jesus say to them?

A. That the Sabbath was made for man, and not man for the Sabbath.

Q. What did this mean?

A. That the Sabbath-day was made for the benefit of man, and therefore it is lawful to do good on the Sabbath-day.

Q. What must we bear in mind?

A. That the spirit of the command, "in it thou

* Bingham, vol. i., book xiii., p. 655.

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shalt do no manner of work," remains in full force, and forbids all pursuit of worldly business or pleasure.

Q. What else should we remember?

A. That we are not to make works of charity an excuse for being absent from the house of God when we may do them before and after service.

Q. What does St. Paul say of Christian worship?

A. "Forsake not the assembling of yourselves together."

LESSON THIRD.

The Tabernacle.

Q. Where was the public worship of the Jews held before the first Temple was built?

A. At the Tabernacle whose inmost part was called the Sanctuary.

Q. By whom was the Tabernacle erected?

A. By Moses, under the direction of the Almighty to be the place of their most solemn public worship.

Q. Where was the Tabernacle first set up?

A. In the wilderness of Sinai, and it was carried along with the Israelites from place to place, as they journeyed to the land of Canaan.

Q. What was the form of the Tabernacle?

A. It was in the form of a tent which could easily be taken down and removed

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Q. What materials were used in building the Tabernacle?

A. "Gold, silver, brass, fragrant wood," "curtains of fine twined linen, blue, and purple, and scarlet," and other costly materials. *Exod.* xxv., xxvi.

Q What were placed in the Tabernacle?

A. The Ark of the Covenant, the cherubim, the altar for incense, the altar for burnt-offerings, the table for shewbread, the golden candlestick, and vessels of brass.

Q. What was the Ark of the Covenant?

A. It was a small chest made of shittim-wood overlaid with pure gold, into which were put the two tables of stone containing the ten commandments, the pot of manna, and Aaron's rod.

Q. Where was the Ark placed?

A. In an inner apartment called the Holy of Holies, into which none but the High Priest could enter.

Q. What was the covering of the Ark? *Exod.* xxv. 11–22.

A. It was of solid gold, and was called the mercy seat, on which the Divine Presence rested.

Q. What appeared over it as a symbol of God's presence?

A. The Shekinah. The Lord said unto Moses, "I will appear in the cloud upon the mercy seat." *Lev* xvi. 2.

Q. What was the vail of the tabernacle?

A. A curtain of blue, purple, and scarlet, and fine

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nnen, which hung around the Ark to separate it from the other parts of the Tabernacle.

Q. Who alone was permitted to go within the vail?

A. The High Priest only, once a year. *Exod.* xxviii. 29.

Q. How was Uzzah, the Levite, punished for touching the Ark? 2*d Sam.* vi. 7.

A. "God smote him for his error, and there he died."

Q. Where was the Ark finally placed?

A. In the Temple of Solomon, a permanent and glorious structure, built in Jerusalem.

Q. When was it destroyed?

A. It is supposed to have been consumed in the destruction of Jerusalem by Nebuchadnezzar, 588 years before Christ.

Q. Where is this spoken of?

A. In the fifty-second chapter of Jeremiah, 13th verse.

Q. Quote the verse.

A. "In the nineteenth year of the reign of Nebuchadnezzar, came Nebuzar-adan, and burned the House of the Lord, the king's house, and all the houses of Jerusalem."

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LESSON FOURTH.

The Temple.

Q. Where are acts of public worship to be performed?

A. In the house of God, so called, because solemnly set apart for His service.

Q. Where was the first Temple built for the worship of the true God? 2 *Chron.* iii. 1.

A. On Mount Moriah, at Jerusalem, by Solomon, the son of David, who was king of Israel.

Q. By whom were the directions given for the building of this Temple?

A. By the Almighty, even in the minutest particulars.

Q. How long was this Temple in building?

A. Seven years.

Q. What was the size of it?

A. It was 150 feet long and 105 feet wide.

Q. Who first expressed a desire to build this Temple?

A. David, the second king of Israel.

Q. Why did not God permit him to do it? 1 *Chron* xxviii. 3.

A. "Because he was a man of war."

Q. What preparations did David, nevertheless make?

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A. He collected gold, silver, brass, iron, and cedar-wood, and precious stones in abundance. 1 *Chron.* xxix. 2.

Q. What remarkable circumstance attended the building of this Temple? 1 *Kings* vi. 7.

Q. The stone was made ready before it was brought, so that there was neither hammer, nor axe, nor any tool of iron heard in the Temple while it was in building.

Q. Where do you find a minute description of the Temple?

A. In the First Book of Kings, chaps. vi. and vii., and 2 Chron., chaps. iii. and iv.

Beautifying Churches.

Q. What is said, by Jewish writers, of the Temple of Solomon?

A. The Temple erected by Solomon was more beautiful and magnificent than any thing ever before erected by man.*

Q. Have we not, from this example, the best authority for beautifying and adorning our churches?

A. Yes; for God himself gave commandment concerning the Tabernacle and Temple.

Q. In regard to beautifying the Sanctuary, quote

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* Horne's Introduction, vol. ii., p. 98.

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the fifth and sixth verses of the 35th chapter of Exodus.

A. "Whosoever is of a willing heart, let him bring it, an offering unto the Lord; gold, silver, and brass, and blue, purple, scarlet, and fine linen."

Q. What does David say on this subject? 1 *Chron.* xxii. 5.

A. "The house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries."

Q. What does the prophet Isaiah say on this subject? *Isa.* lx. 13.

A. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to *beautify* the place of my Sanctuary; and I will make the place of my feet glorious."

Q. What does David say of offerings unto the Lord?

A. He said he would not offer unto the Lord of that which cost him nothing.

Q. What did God demand in the matter of offerings? *Lev.* ix. 3.

A. That they should be the best of the kind which the person who offered them possessed. *Malachi* i. 8

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LESSON FIFTH.

Temple of Solomon.

Q. When was the Temple of Solomon built?

A. It was commenced in the year 2992, and finished in the year 3000.

Q. How long did it retain its splendor? 1 *Kings* xiv. 25.

A. Only 33 years, when it was plundered by Shishak, king of Egypt.

Q. When was it utterly destroyed? 2 *Chron.* xxxvi. 10–19.

A. It was burned by the Chaldeans, under Nebuchadnezzar, in the year of the world 3416—584 years before Christ.*

Q. By whom was the second Temple commenced?

A. The foundations of the second Temple were laid by Zerubbabel, a prince of the royal race of David.

Q. Why was he not permitted to finish it? *Ezra* iv. 23, 24.

A. The work was delayed ten years on account of an order from Artaxerxes, king of Persia.

Q. When was it recommenced? *Ezra* vi. 3, 15.

A. In the first year of Cyrus, king of Babylon;

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* Horne's Introduction, vol. ii., p. 98.

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and it was finished in the sixth year of the reign of Darius.

Q. How did it compare with the Temple of Solomon?

A. It was much larger, but not nearly so beautiful.

Q. When was this Temple plundered and profaned?

A. In the year 3837, by Antiochus Epiphanes, who suspended the worship of Jehovah, and offered swine's flesh upon the altar, which was an abomination to the Lord.

Q. Who repaired and purified it three years after? 2 *Macc.* xi. 8.

A. Judas Maccabeus, who restored the true worship of Jehovah.

Q. What happened to this second Temple seventeen years before the birth of Christ?

A. Herod the Great undertook the gradual rebuilding of this Temple which had become decayed in the lapse of five centuries?

Q. How many persons were employed upon it?

A. Ten thousand workmen, besides one thousand priests to oversee the work.*

Q. How long was this Temple in repairing and rebuilding?

A. "Forty and six years," and it was finished only one year before our Lord began His ministry. *John* ii. 20.

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* Calmet's Dictionary of the Bible, p. 881.

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Q. What is said of this Temple by Jewish writers?

A. They praise it exceedingly for its beauty and the costliness of its materials.

Q Of what was it built?

A It was built of white marble exquisitely wrought, and adorned with gold.

Q. How did the Jews regard this Temple?

A. With the greatest reverence and affection.

Q. What did our Saviour prophecy of this Temple?

A. "There shall not be left one stone upon another that shall not be thrown down."

Q. When was this prophecy fulfilled?*

A. This splendid Temple was destroyed about the year 70 by the Roman soldiers under Titus, 37 years after the crucifixion of Christ.

Q. What were synagogues?

A. The parish churches of the Jews.

LESSON SIXTH.

The Priesthood.

Q. Whom did God ordain to conduct the public worship of the Jewish Church?

A. He ordained a ministry consisting of three or

* Calmet, p. 861.

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ders; namely, the High Priest, the ordinary Priests, and the Levites.

Q. What is said of this priesthood?

A. They were the only authorized teachers of the nation, the only persons permitted to offer sacrifice, and conduct the worship of the Temple.

Q. From what tribe and family were the priesthood chosen?

A. From the tribe of Levi and the house of Aaron.

Q. Quote from Numbers iii. 10, on this point.*

A. The Lord said unto Moses, "Thou shalt appoint Aaron and his sons, and they shall wait on the priest's office, and the stranger that cometh nigh shall be put to death."

Q. How were the High Priests and Priests ordained?

A. They were consecrated and anointed with Holy oil, which was called the holy anointing oil. *Exod.* xxx. 31.

Q. What order was given with regard to this oil? *Exod.* xxx. 33.

A. Whoever made any like it, or put any of it upon a stranger, was to be cut off from his people.

Q. What did this anointing represent?

A. The outpouring of the Holy Spirit.

Q. What does St. Peter say of the anointing of Christ?

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* Horne's Introduction, pp. 111, 112.

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A. "God anointed Jesus of Nazareth with the Holy Ghost." *Acts* x. 38.

The High Priest.

Q. What was the peculiar office of the High Priest?

A. To exercise a general oversight of the public worship, and to perform the most sacred parts of Divine service.

Q. What peculiar duty pertained to the office of High Priest?

A. The High Priest alone was the medium of communication between God and the people. *Num.* xx. 28, and xxvii. 21.

Q. What other duty could he alone perform?

A. The High Priest alone could enter the Holy of Holies on the day of expiation, and make atonement for the sins of the people. *Lev.* xvi. 3–6.

Q. Who was typified by this?

A. Jesus, who is our High Priest, and who alone could make atonement for the sins of the world. *Heb.* iv.

Q. What is said of the authority of the High Priest?*

A. The supreme administration of sacred things was confined to him. He was the arbiter of all con

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* Horne's Introduction, vol. ii., p. 118.

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troversies, and in later times presided over the Sanhedrim.

Q. How was the High Priest maintained?

A. By the sacrifices offered at the Tabernacle.

Q How was this afterwards spoken of by St. Paul?

A. "Do you not know that they who minister about holy things live of the things of the Temple, and they which wait at the altar are partakers with the altar." 1 *Cor.* ix. 13.

Q. How was the High Priest distinguished?

A. By a very rich and glorious dress, adorned with gold, and precious stones. *Exod.* xxviii.

LESSON SEVENTH.

The Priests.

Q. What were the duties of the second order of the priesthood?*

A. They served at the altar, prepared the victims, and offered the sacrifices; they made the shewbread and laid it on the table, and every morning and evening burnt incense on the altar.

Q. What other duties did they perform?

A. They were judges of controversies and inter

* Horne's Introduction, vol. ii., p. 118.

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preters of the law: to them also it belonged publicly to bless the people in the name of the Lord. *Num.* vi. 23.

Q. From what family were they chosen?

A. From the family of Aaron.

Q. What did God provide for them? *Josh.* xxi. 19.

A. God appointed thirteen cities for them to dwell in.

Q. How were the priests supported? *Deut.* xviii. 3, 4.

A. By the offerings of the people and a portion of the sacrifice, the first-fruits of their corn, wine, and oil, and of the flock.

Q. What reason is given for this in Deut. xviii. 5?

A. "For the Lord hath chosen him out of all thy tribes to stand to minister in the name of the Lord."

Q. In what were the priests to be clothed during the worship of the Temple? *Exod.* xxxix. 27.

A. "In white linen garments of woven work."

Q. Quote Ezekiel also on this point, xliv. 15, 17.

A. "When the Priests and Levites shall enter in at the gate of the inner court, they shall be clothed with linen garments."

The Levites.

Q. What was the third order of the priesthood called?

A. They were called Levites.

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Q. Who were the Levites? *Num.* viii. 24, 25.

A. They were persons belonging to the tribe of Levi, all the men of which between the ages of twenty-five and fifty years were set apart for the service of the Tabernacle or Temple.

Q. What were the duties of the Levites?

A. They assisted the priest in killing the sacrifice, but could not offer it on the altar. They also sung and played on instruments in the Temple service.*

Q. What was the duty of the Levites in distributing tithes?

A. They received the tithes from the people, and distributed them, a tenth part to the priests, and a tenth of what remained to the service of the Temple.

Q. How many cities did God give them to dwell in?

A. Thirty-five cities, which, with thirteen for the priests, made in all forty-eight. *Josh.* xxi. 19, 41.

Q. What was the number of the Levites in David's time?

A. Thirty-eight thousand, of which twenty-four thousand were in the service of the Temple, and six thousand were officers and judges.†

Q. How were these Levites divided?

A. Into twenty-four courses, one thousand for each week, as they could not all be employed at the same time.

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* Horne's Introduction, vol. ii., pp. 111, 112. † Ibid.

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LESSON EIGHTH.

Priesthood.

Q. How were Aaron and his sons set apart to the priesthood? *Exod.* xxx. 30.

A. By the express command of God, "Thou shalt anoint Aaron and his sons, and consecrate them that they may minister unto Me in the priest's office."

Q. To whom was this command given?

A. To Moses, who was called of God, and sent for that purpose. *Exod.* iii. 14, 15, and iv. 15.

Q. What was the penalty of usurping the priest's office?

A. The penalty was death to any one who attempted to exercise the duties of priest until he was regularly ordained. *Num.* iii. 10.

Q. What happened to Korah, Dathan, and Abiram, who were of the third order, on their attempting to assume the priesthood?

A. The earth opened and swallowed them up with all the persons who upheld them.

Q. Give another instance of the same kind. 2 *Chron.* xxvi.

A. King Uzziah went into the Temple to burn incense on the altar which could only be done by the priests.

Q. What did Azariah the priest say to him?

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A. "It appertaineth not unto thee, Uzziah, to burn incense, but unto the priests that are consecrated to burn incense, and he commanded the king to go out of the sanctuary."

Q. What was his punishment for this sin?

A. "God smote him with the leprosy, and he was cut off from the house of the Lord."

Q. What do we learn from this account of the Jewish priesthood?

A. That God so guarded the sacred office that none could exercise it who were not duly appointed and consecrated, and that He punished all usurpations of the office with the most dreadful penalties.

Q. Which is the more important, the Jewish or the Christian priesthood?

A. The Christian priesthood.

Q. Why?

A. Because the Jewish law and all that pertained to it were only types and shadows of good things to come under the Gospel.

Q. If the unlawful entering on the Jewish priesthood was punished with death, what should we think of the unauthorized exercise of the Christian ministry?

A. That it would be sinful in the highest degree.

Q. What did Christ say with regard to the law and the prophets?

A. "Think not I am come to destroy the law and the prophets, I am not come to destroy, but to fulfil."

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Q. By whom were the Apostles and the seventy disciples ordained and sent out to preach?

A. By Christ himself.

Q. What did He say to His disciples?

A. "As my Father hath sent me, even so send I you."

Q. Why is the sacred office so important?

A. Because Christian ministers duly appointed are the representatives of the Almighty to declare His will to mankind.

Q. What are they called in Scripture?

A. "Stewards of the mysteries of God;" "the ambassadors of Christ," dispensers of His word and sacraments, messengers of God.

Q. Did St. Paul run a parallel between the Jewish High Priest and the priesthood of Christ?

A. In speaking of the Jewish High Priest, he says: "No man taketh this honor to himself, but he that is called of God as was Aaron." *Heb.* v. 4.

Q. What does he say in the next verse?

A. "So also Christ glorified not Himself to be made a High Priest, but He that said unto Him Thou art My Son."

Q. What did Jesus for an example to His Church

A. He did not enter upon His ministry until He was externally commissioned by an audible voice from heaven proclaiming Him to be the Messiah.

Q. What does St. Paul say on the subject of preachers, in Rom. x. 15?

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A. "How shall they preach except they be sent?"

Q. What does the history of the Christian Church teach us?

A. That there is but one regular authorized way of admission into the Christian ministry, and that for 1500 years no one ever entered it in any other way.

LESSON NINTH

The Church.

Q. What is the meaning of the word Church?

A. It means primarily the Lord's House.

Q. From what is the word Church derived?

A. From the Greek words *Kyriou* (Lord's) *oikia* (House).

Q. What other Greek word means Church?

A. "*Ecclesia*," from which the word Ecclesiastical is derived.

Q. What else did "Ecclesia" mean?

A. A public assembly convoked by authority.

Q. What do we gather from the meaning of these Greek words in regard to the Church?

A. That it is the Lord's House, or common assembly of his people, presided over by proper officers.

Q. Is not the Church something more than an assembly?

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A. Yes, it is a regular permanent society, that will never be dissolved.

Q. Is the Church of Christ a voluntary society?

A. No, it "is the Church of the living God." 1 *Tim.* iii. 15.

Q. Upon what is the Church of Christ built?

A. On the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. *Eph.* ii. 20.

Q. How is this Church presented to us in Scripture?

A. As consisting of believing and baptized persons, "continuing steadfastly in the Apostles' doctrine," "and in breaking of bread and in prayers."

Q. What are some of the names by which the Church of Christ is designated in Scripture?

A. The Bride of Christ, the King's daughter, and the Lord's vineyard.

Q. What does St. Paul call it, in Heb. xii. 22?

A. "The city of the living God;" and Christians are called fellow-citizens with the saints.

Q. By what other name is it called in Scripture?

A. A kingdom, of which Christ is King.

Q. Quote our Saviour's words to St. Peter, in Matt. xvi. 18, 19.

A. "On this rock I will build my Church, . . . and I will give unto thee the keys of the kingdom of heaven."

Q. What two things in this text mean the same?

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A. The Church and the kingdom of heaven.

Q. What is the Church, then, and how is it known?

A. It is an outward and visible society, and is known by the faith which it professes, by its ministry, sacraments, and worship.

LESSON NINTH—Part Second.

The Church—Continued.

Q. Did our Saviour found more than one Church?

A. No. He expressly says: "My Church," "My kingdom." "I appoint unto you a kingdom, as my Father hath appointed me."

Q. What is one characteristic by which the Church is discerned?

A. The profession of the true religion.

Q. What is essential in this profession of the true religion?

A. Faith in the Lord Jesus Christ, which distinguishes it from other societies, such as Jews, Pagans, Mohammedans, and infidels.

Q. How is the Church designated in the Apostles and Nicene Creeds.

A. As One, Holy, Catholic, and Apostolic.

Q. How is the Church "One?"

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A. Its members have one Lord, one faith, one baptism, and are partakers of one bread and one cup.

Q. How are its members united?

A. By the same apostolic government, discipline, and worship.

Q. How is the Church "Holy?"

A. In respect to its Head, Christ Jesus, its Holy offices, the presence of the Holy Ghost, the holiness of life which it requires, and the inheritance holy and undefiled which is promised to the faithful.

Q. What is the meaning of "Catholic?"

A. It is derived from the Greek word *catholicos*, universal, and means "diffused throughout the whole."

Q. How is the Church Catholic, or universal, in respect of time?

A. Because it endures throughout all ages, to the end of the world.

Q. How is it universal in respect of place?

A. It is not limited, like the Jewish Church, to one people, but comprehends all nations.

Q. Why is the Church called "Apostolic?"

A. Because, besides retaining the apostolic office, it is the same Church now that the Apostles founded; and there was no other Church known for fifteen hundred years after our Saviour.

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LESSON TENTH.

Members of the Church.

Q. If men value their eternal happiness, what are they bound to do?

A. They are obliged to become faithful members of the Church of God.

Q. Why is this necessary?

A. Because God has commanded all to repent and be baptized into His Church, and we must accept His terms or be lost.

Q. How does He enforce His terms?

A. By rewards and punishments.

Q. Quote the words of Christ as recorded in Mark xvi. 16.

A. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Q. What does Christ say in regard to confessing Him before men? *Matt.* x. 32.

A. "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven."

Q. What does He say of those who will not accept His offered mercy?

A. "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

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Q. What is one way of denying Christ?

A. Refusing to become a member of His body, the Church.

Q. How do men become members of the Church of Christ?

A. By being baptized in His name.

Q. Is salvation anywhere promised to those who refuse to become members of Christ's Church?

A. No, it is not.

Q. With what instances does Scripture present us which have a bearing on this subject?

A. Instances where God appointed certain means for men's preservation, when all were destroyed who did not avail themselves of those means.

Q. Give an instance from *Gen.* vii. 23.

A. It was necessary to enter and remain in the Ark, which is the type of the Church, for safety from the flood.

Q. Give an instance from *Ex.* xii. 7.

A. It was necessary to have the door-post sprinkled with the blood of the Paschal lamb, and that no one should go out of the doors, in order to be safe from the sword of the destroying angel.

Q. Give another instance, from *Josh.* ii. 18.

A. It was necessary for the members of the family of Rahab to abide in her house, if they wished to escape death.

Q. What are we taught by these examples?

A. We are taught that when God has appointed

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certain means of salvation, we must avail ourselves of them or perish.

Q. What is meant by the "Church militant?"

A. It means the Church on earth in a state of warfare with sin, the world, and the devil.

Q. What is the "Church expectant?"

A. The Church at rest in Paradise, waiting the resurrection and the judgment.

Q. What is the "Church triumphant?"

A. The Church as it will be in heaven, its warfare over and its joy complete.

Q. What is the difference between the visible and invisible Church?

A. The Church on earth contains both bad and good—the Church in paradise, the good only.

Q. How do we enter the visible Church?

A. By baptism in the name of the Father, Son, and Holy Ghost.

Q. What is regeneration?

A. Change from a natural to a spiritual state, a new birth of water and of the Spirit.

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LESSON TENTH—Part Second.

Heresy and Schism.

Q. How can we be separated from the Church?

A. By the act of the Church in excommunication, and by our own act in schism and apostasy.

Q. What is excommunication?

A. It is exclusion from the privileges of the Church.

Q. May separated persons be restored to the Church?

A. Yes, if they truly repent of their sin, and manifest that repentance by a godly life.

Q. What is schism?

A. It is a separation from the Church.

Q. What is heresy?

A. It is any opinion contrary to the doctrine of the Church.

Q. What is apostasy?

A. The total rejection of the Christian religion.

Q. What are persons called who separate themselves from the Church of Christ and form new societies?

A. They are called schismatics.

Q. What does St. Paul say on this subject?

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A. 'There should be no schism in the body,' which is the Church of Christ.

Q. What does St. Paul say of those who make divisions in the Church? *Rom.* xvi. 17.

A. "I beseech you, brethren, mark them which cause divisions, and offences contrary to the doctrine which ye have learned, and avoid them."

Q. What says St. Paul to the Corinthians? 1 *Cor.* i. 10.

A. "I beseech you, brethren, that there be no divisions among you, but that ye be perfectly joined together."

Q. What does the Apostle Jude say of schismatics?

A. He said there should be mockers in the last time, who should separate themselves, having not the Spirit.

Q. Is it a sin, then, to separate from the Church of Christ?

A. Yes, it is the sin of schism.

Q. What does St. Paul say of those who cause divisions in the Church? *Rom.* xvi. 18.

A. He says "they serve not the Lord Jesus Christ."

Q. For what did our Saviour pray?

A That His disciples might be one, as He and His Father were one. *John*, xvii. 21.

Q What did St. Peter say of heresies?

A. He said that false teachers would "bring in

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damnable heresies, even denying the Lord that bought them." 2 *Peter*, ii. 1.

Q. How does St. Paul say heretics must be treated? *Titus*, iii. 10.

A. "A man that is an heretic, after the first and second admonition, reject."

Q. How were Korah, Dathan, and Abiram punished for their *schism?*

A. The earth opened and swallowed them up.

LESSON ELEVENTH.

Officers of the Church.

Q. By whom was the Christian Church founded?

A. By the Lord Jesus Christ.

Q. What did Jesus during the forty days between His resurrection and ascension? *Acts* i. 4.

A. "He gave commandment to the Apostles whom He had chosen, and spake of the things pertaining to the kingdom of God," (that is, His Church).

Q. What did Jesus commission His ministers to do, before His ascension? *Matt.* xxviii. 20.

A. To baptize all nations, and teach them to do whatsoever He had commanded them.

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Q. Who were the first officers of the Church appointed by our Lord?

A. The twelve Apostles whom He ordained and sent forth to preach, and to establish His Church in all the world.

Q. What did Christ promise them?

A. "Lo, I am with you always, even unto the end of the world." *Matt.* xxviii. 20.

Q. As the Apostles lived but a short time, what may we infer from this promise?

A. That the promise applied to their successors to the end of the world.

Q. As the Church is to continue till the end of the world, what follows as a matter of course?

A. It follows that there must be an uninterrupted succession of officers till that time.

Q. Do we find any Apostles spoken of in Scripture besides the original twelve?

A. Yes; Matthias was ordained in the place of Judas.

Q. Who else was called to be an Apostle?

A. Paul, called to be an Apostle through the will of God. 1 *Cor.* i. 1.

Q. And who else? *Acts* xiii. 1.

A. Barnabas.

Q. Where are these two called Apostles?

A. "Which when the *Apostles* Barnabas and Paul heard of, they rent their clothes." *Acts* xiv. 14.

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Q. Who are spoken of as Apostles in 1 Thess. i. 1 and ii. 6?

A. "Paul, Silvanus, and Timotheus."

Q. Who was the Apostle to the Church at Philippi? *Phil.* ii. 25.

A. "Epaphroditus, your messenger," which is, in the Greek, Apostle.*

Q. What does Theodoret, bishop of Cyprus, in the fifth century, say of Epaphroditus?

A. "Epaphroditus was called the Apostle to the Philippians, because he was intrusted with the Episcopal government, as being their Bishop; for those whom we now call Bishops, were anciently called Apostles."†

Q. What does St. Paul say of Andronicus and Junia? *Rom.* xvi. 7.

A. "Salute Andronicus and Junia, my kinsmen, who are of note among the Apostles."

Q. What do these texts prove?

A. That the apostolic office was not confined to the original twelve, as some contend, but was to be continued and increased, as the Church should spread, till the end of the world.

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* Chapin's Primitive Church, p. 177.

† Bingham, vol. i., book ii., p. 21.

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LESSON TWELFTH

Three Orders in the Ministry.

Q. Who were endued with power from on high to govern the Church and appoint its officers?

A. The twelve Apostles.

Q. What did Jesus say to His Apostles after His resurrection?

A. "All power is given unto me in heaven and earth;" "as my Father hath sent me, even so send I you."

Q. Whom else did Jesus appoint to preach the Gospel?

A. The Lord appointed other seventy, also, and sent them forth to preach. *Luke*, x. 1.

Q. How many orders in the ministry did this constitute?

A. Three orders:—Jesus, the head of the Church; the Apostles, the second order; and the seventy, the third.

Q. When did the Apostles receive this power from on high?

A. On the day of Pentecost the Holy Ghost came upon them.

Q. What was their first official act after the ascension of the Lord Jesus?

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A. They ordained Matthias, to fill the place of an Apostle, which had been made vacant by the transgression of the traitor Judas. *Acts*, i. 26.

Q. What else did they, of the same character?

A. They ordained seven Deacons. *Acts*, vi. 5, 6

Q. How many orders did this constitute?

A. Three. The Apostles were the highest, or first order, after the ascension of Christ; the seventy Disciples were the second; and the seven Deacons the third.

Q. What else did the Apostles?

A. They ordained Elders in every city.

Q. What does St. Paul say of the three orders?

A. "God hath set some in the Church, first, Apostles; secondarily, Prophets; thirdly, Teachers." 1 *Cor.* xii. 28.

Q. Does St. Paul refer to the three orders in Phil. i. 1?

A. Yes. "Paul and Timotheus (Apostles) to the saints at Philippi, with the Bishops and Deacons;" which clearly refers to the three orders.

Q. By what names were the three orders distinguished during the lives of the Apostles?

A. The first order was called Apostles, the second order Bishops, Presbyters, or Elders, and the third order Deacons.

Q. What happened after the death of the Apostles?

A. The successors of the Apostles took the name

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of Bishop, which was never afterward applied, as it had been before, to the second order in the ministry.

Q. What is the testimony of Theodoret, Bishop of Cyprus, on this point?

A. He says, "In process of time those who succeeded to the Apostolic office, left the name of Apostle to the Apostles strictly so called, and gave the name of Bishops to those who succeeded to the Apostolic office."*

Q. What, then, were the three orders called after the death of the Apostles?

A. Bishops, Presbyters or Priests, and Deacons.

Q. What does Ignatius, Bishop of Antioch, and disciple of St. John, say of the three orders?

A. "In like manner let all reverence the Deacons, the Presbyters, and the Bishops, as the Father: without these there is no Church."†

LESSON THIRTEENTH.

Three Orders in the Ministry—continued.

Q. Do all the ancient writers from the beginning bear testimony to the three orders?

* Bingham, vol. i., book ii., p. 21.

† Wake's Apostolic Epistles, p. 141

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A. Yes, the most conclusive and credible testimony.

Q. What writer, contemporary with the Apostles, gives the strongest testimony on this subject?

A. Ignatius, Bishop of Antioch, who was a disciple of St John, and ordained by the Apostles.

Q. Did Ignatius suffer martyrdom?*

A. Yes, he was arrested when he was eighty years old, and taken to Rome to be devoured by wild beasts, because he would not deny his Saviour.

Q. What occurred on his journey to Rome?

A. He stopped at Smyrna, where he saw his friend Polycarp, bishop of that city, and a disciple of St. John.

Q. What did Ignatius while there?

A. He wrote four epistles; and while stopping at Troas he wrote three others, which were collected by Polycarp, and have been carefully preserved to this day.

Q. With what are these epistles filled?

A. They are filled with allusions to the three orders of the ministry.

Q. What does Ignatius say in his epistle to the Smyrneans?

A. "I salute you, very worthy Bishop, your venerable Presbytery, and your Deacons."

Q. What does Ignatius say to the Trallians?†

A. "Attend to the Bishop, and to the Presbytery,

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* Cave's Lives of the Fathers, vol. i., p 190.

† Wake's Apostolic Epistles.

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and to the Deacons. Do nothing without the Bishops;" and again, "He that does anything without the Bishops, Presbyters, and Deacons, is not pure in his conscience."

Q. What does Ignatius say in his epistle to the Church at Smyrna on the three orders?

A. "My soul be security for them that submit to their Bishops, with their Presbyters and Deacons."*

Q. What says Clement of Alexandria on this subject in the first century? †

A. "There are precepts without number, some of which belong to Bishops, others which relate to Presbyters, others to Deacons."

Q. What testimony does Irenæus, Bishop of Lyons in the second century, give concerning the successions of Bishops?

A. "We can enumerate those who were appointed Bishops in the Churches, and their successors even unto us."‡

Q. What does Irenæus further say on this subject?

A. "The Apostles desired to have those in all things perfect to whom they committed their own *Apostolic authority*."§

Q What does Irenæus say they possessed also?

A. "With the succession of their Episcopacy they

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* Wake's Apos. Epis. † Hobart's Feasts and Fasts, p. 30
‡ Chapin's Primitive Church, p. 288
§ Irenæus, lib iii., cap. 5.

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have the sure gift of *truth* according to the good pleasure of the Father."

Q. What does Clement, Bishop of Rome in the first century, say of the office of Bishop?*

A. He says, "The Apostles knew that contentions would arise concerning the office of Bishop, and therefore, having a knowledge of this, they appointed persons, and then gave direction in what manner, when they should die, other approved men should succeed in their ministry."

LESSON FOURTEENTH

Ordination.

Q. How were persons ordained to the ministry?

A. By prayer and the laying on of the hands of the Apostles, or Bishops, as they are now called.

Q. What does St. Paul say to Timothy, whom he had just ordained to the Bishopric of Ephesus? 2 *Tim.* ii. 2.

A. "The things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Q. What does Paul say to Titus, whom he had made Bishop of Crete? *Titus*, i. 5.

* Chapin's P. C., p. 246

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A. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city."

Q. What does this text show?

A. That Elders or Presbyters could not ordain others.

Q. What instruction does St. Paul give to Presbyters? *Acts*, xx. 28.

A. To take heed to themselves and to the flock over which the Holy Ghost had placed them, and to feed the Church.

Q. Do you not perceive the difference in these instructions?

A. Yes; the Bishops had the care of all the Churches, and ordained Elders; and the Elders were bidden to look after themselves and their flocks.

Q. What were Timothy and Titus instructed to do by St. Paul?

A. "To lay hands suddenly on no man," "to judge and reprove Elders," "and to reject heretics."

Q. What may we infer from these texts?

A. That if Elders could have ordained and disciplined each other, Timothy and Titus would not have been sent by St. Paul with these instructions.

Q. Who alone of the three orders can ordain other ministers?

A. The Bishops, who are the highest order in the ministry.

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LESSON FIFTEENTH.

Episcopacy.

Q. What is meant by the word Episcopacy?

A. It is from the word Episcopus, which means a Bishop.

Q. What does Episcopacy denote?

A. The form of ministry in the Church, comprising the three orders of Bishops, Priests, and Deacons.

Q. To what do the New Testament and the Church in all ages bear witness?

A. That a ministry of Bishops, Priests, and Deacons was established by Christ and His Apostles.

Q. As Christ promised to be with His Church to the end of the world, what follows?

A. It follows that the Church of Christ must still be on earth, with its ministry and sacraments.

Q. As Christ instituted but *one* Church and *one* ministry, which He promised to be with to the end, what follows?

A. *That* ministry which has the three orders, and can trace its line of Bishops to the Apostles by name, must be the *one Apostolic Church.*

Q. What can be proved from history?

A. Episcopacy can be traced back by its line of Bishops to the times of the Apostles. (See p. 202.)

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Q. What does one of the Canons of the Primitive Church enjoin?

A. That at least three Bishops must unite in the consecration of a new one, so that the succession does not depend on a single line of Bishops, because every Bishop had three to ordain him.*

Q. What Canon was farther enforced at the Council of Arles, A. D. 314?

A. That "there should never be less than three Bishops at an ordination, and that seven should be present if they could be procured." †

Q. What records have been preserved in regard to the succession of Bishops?

A. Lists of the names of the Bishops have been carefully preserved in the different Churches from Apostolic times. (Appendix, p 202.)

Q. What is the testimony of Irenæus, 175 years after Christ?

A. "We can enumerate those appointed Bishops by the Apostles, and their successors, even to this day." ‡

Q. Who was Irenæus?

A. He was Bishop of Lyons, and a friend of Polycarp, who was a disciple of the Apostle St. John

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* Bingham vol. i., book ii., p. 79.
† Chapin's Primitive Church, p. 281
‡ Chapin's P. C., p. 283.

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LESSON SIXTEENTH.

Testimony of the Fathers.

Q. What is the testimony of Tertullian, A. D 200?*

A. He says: "The Churches can all show the succession of their Bishops from the Apostles."

Q. Who was a great historian of the Primitive Church?

A. Eusebius Pamphilius, Bishop of Cæsarea, consecrated in the year 310.

Q. What is his evidence as to the Apostolic succession?†

A. He records the names of all the Bishops of Jerusalem, from the Apostle James down to his own times. (See p. 205.)

Q. What else is contained in his history?

A. The succession of Bishops in all the principal cities of the Roman Empire.

Q. Where were these records kept?‡

A. In the library at Jerusalem, founded by Alexander, bishop of that city, in the third century.

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* Præs. Adv. Hær., c 32. † Chapin's Prim Church, p 283
‡ Ibid., 283.

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Q. Was this the only record of the first three hundred years?

A. No. The same lists were given by different writers of different countries.

Q. What other record have we of the succession of Bishops?

A. Those of the Bishoprics of Lyons and Arles in Gaul, from which one of the successions in the English Church is derived.

Q. To whom is this succession traced back?

A. To the Apostle St. John.*

Q. To whom else does the English Church trace back its orders? (See Appendix.)

A. To St. Paul. (See page 53.)

Q. From whom does the American Church derive its Bishops?

A. From St. John, through the Episcopate of Lyons in France, and Canterbury in England.

Q. To whom does the Greek Church trace back a line of Bishops?

A. To St. Paul.

Q. To whom do the Syrian Christians trace their line of Bishops?

A. To St. Thomas.

Q. Of what are all these catalogues proofs?

A. They are proofs of the importance attached by the Church to a regular general genealogy in its Bishops

* Chapin's Primitive Church, p. 291.

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Q. What is one of the best proofs of the Apostolic succession?

A. The fact of the actual existence or presence of many Bishops in the several Christian countries through all the ages.

Q. How do we learn this fact?

A. From profane as well as sacred history.

LESSON SEVENTEENTH.

English and American Church.

Q. Who is supposed to have first preached the Gospel in England?

A. Many ancient authorities have been collected by Bishops Stillingfleet and Burgess, which prove that St. Paul preached in the British Islands.

Q. What is the testimony of St. Jerome on this point, who lived in the fourth century?*

A. In speaking of St. Paul, he says: "He went to the utmost bounds of the West and preached the Gospel in *western parts.*"

Q. What country was then designated by western parts?

* Kip's Double Witness, pp. 123, 124.

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A. The British Islands were always thus spoken of, as they were the most western country then known.

Q. What is the testimony of Theodoret, Bishop of Cyprus, in the fifth century? *

A. He says: "Our fishermen and publicans, and he who was a *tent-maker*, carried the evangelical precepts to all nations, not only to the Romans, but to the Scythians, Huns, *Britons*, and Germans."

Q. What does Eusebius say in the fourth century, when showing that the Apostles preached in the remotest countries? †

A. He says: "Some of them passed over the ocean to those which are called the British Islands."

Q. How was the Church planted in this country?

A. By ministers from the Church of England.

Q. What happened after the Revolutionary War?

A. American Bishops were consecrated, which made our Church independent of the English Church.

Q. Who was the first American Bishop?

A. Samuel Seabury, who was consecrated at Aberdeen in 1784.

Q. By whom was he consecrated?

A. By Bisnop Kilgour, Bishop Skinner, and the Bishop of Ross and Moray.

Q. How did the American Church obtain other Bishops?

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* Kip's Double Witness. † Ibid

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A. They made an earnest appeal to the English Bishops to consecrate Bishops for them.

Q. Who were sent to England for consecration in 1787 and 1790?

A. William White of Pennsylvania, Samuel Provoost of New York, and James Madison of Virginia, who were consecrated by the English Bishops.

Q. Did the American Church separate from the English Church?

A. No; they are still the same Holy Apostolic Church, and one communion, though independent of each other's control.

Q. By what name is the Church in the United States called?

A. The Protestant Episcopal Church.

Q. Why has the Church taken that name?

A. To distinguish it from the Church of Rome, and from religious denominations which have no Bishops.

Q. How far has the Church spread in the United States?

A. Into all the States and Territories.

Q. How many Bishops has the Church now, 1871?

A. Fifty-three.

Q. How many clergymen

A. Nearly three thousand.

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LESSON EIGHTEENTH.

The Syrian Church.

Q. What interesting facts concerning the Syrian Church (which was founded by St. Thomas) were discovered in the sixteenth century? *

A. Some Portuguese travellers found on the coast of Malabar more than a hundred churches having the three orders in the ministry, the sacraments, and a liturgy.

Q. What had they always maintained?

A. They had maintained the order and discipline of Episcopacy for more than thirteen centuries.

Q. What had they possessed for thirteen hundred years?

A. A succession of Bishops appointed and consecrated by the Bishop of Antioch.

Q. By whom did they say their Church was founded?

A. By St. Thomas.

Q. What did the Syrians say to these travellers?

A. "We are of the true faith (whatever you from the west may be), for we came from the place

* Kip's Double Witness, p. 85.

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Antioch, where the disciples of Christ were first called Christians."

Q. How were they treated by these Portuguese who were Romanists?

A. They were persecuted, and some of their clergy seized and put to death.

Q. What did many of them?

A. They fled to the mountains, hid their records and books, and obtained the protection of the native princes, who had always been friendly to them.

Q. Who found the Syrian Christians in 1806?*

A. Dr. Buchanan, a missionary of the Church of England, who visited India in the hope of finding this interesting people, who had been lost sight of for two hundred years.

Q. What was his first object in trying to find them?

A. First to investigate their history and to collect Biblical manuscripts.

Q. What other object had he in view?

A. He wished to engage them to translate the Bible from their language into the native languages of the East.

Q. How was Dr. Buchanan enabled to find them?

A. He went to the Rajah, who furnished him with guides, and gave him a ring, which would secure him the respect of the people on his way.

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* Buchanan's Researches in India, pp. 158, 180

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Q. Where did he find these Syrian Christians?

A. He found them in the interior, with the chain of their Episcopal ministry unbroken, their discipline orderly, and their liturgy pure and entire.

Q. What does Dr. Buchanan say of their churches?

A. He says they were like some of the oldest parish churches in England, built of a reddish stone, with pointed arch windows, and the beams of the roof exposed to view and ornamented.

Q. Did the Syrian clergy wear vestments?

A. Yes; they officiated in white linen garments.

Q. What did Dr. Buchanan promise the Syrian Church in regard to the Bible?

A. That if they would translate it into the vernacular language of the country, he would have it printed in England and sent to them.

Q. Who promised to superintend the translation which was to be made by the priests?

A. The venerable senior Bishop of the Syrian Church, who lived at Candenad; a man eminent for his piety, learning, and devotion to the Church.

Q. What questions did this Bishop ask Dr. Buchanan?

A. He desired to know about the Churches in the West which had separated from Rome.

Q. What did Dr. Buchanan say to him?

A. That he was ashamed to tell him how many there were, and said there were some Churches which had but one order in their ministry.

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Q. What was the next question of the Bishop?

A. "And who is the angel, or overseer, of these Churches? and have they no Deacons in holy orders?"

Q. What was the Doctor's reply?

A. He said there were none in the denominations of which they were speaking.

Q. What was the next remark of the Bishop?

A. "What! is there no one to overlook the Presbyters? Then there must be something imperfect here." It was a matter of great surprise to him that a Church could exist without a Bishop.

LESSON EIGHTEENTH—PART SECOND

Duties of the Clergy—Deacons.

Q. What shall we next consider?

A. The duties of the three orders in the Christian ministry.

Q. What are ministers of the lowest, or third order called?

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A. They are called, in Scripture, Deacons. 1 *Tim.* iii. 8--10.

Q. Where do we find an account of the ordination of Deacons?

A. In the sixth chapter of the Acts, where seven were chosen and ordained by the Apostles.

Q. What duties may a Deacon perform?

A. A Deacon may preach, baptize, and read all the Church service, except the absolution and blessing.

Q. What else may a Deacon do?

A. He can assist the Priest in administering the Lord's Supper.

Q. Can a Deacon consecrate the bread and wine in the Holy Communion?

A. No; only a Bishop or a Priest can do this.

Q. Was there any thing analogous to this restriction in the Jewish Church?

A. Yes; in the Jewish Church only the High Priest and Priests could perform the most sacred acts of divine service, though the Levites could assist them.

Q. What was the duty of the Levites in the case of sacrifice?

A. They killed the animals, but the Priests sprinkled the blood (which they received at the hands of the Levites) upon the altar. 2 *Chron.* xxx. 16.

Q. How old must a Deacon be before he can be ordained Priest?

A. Twenty-four years old.

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Priests.

Q. By what name is the second order in the ministry called?

A. Presbyters or Priests.

Q. What has a Priest authority to do?

A. To administer both Sacraments, read all the Church service, preach, and have the full charge of a parish.

Q. Can Priests ordain others?

A. No; only the Bishop, the head of the Church, can ordain.

Q. Why, then, do Priests, at an ordination of Priests, join with the Bishop in laying hands on the person's head?

A. The Priests lay on their hands to show their concurrence; the Bishop, alone, gives the authority.

Q. How does St. Paul say we should regard our Pastors?

A. "Obey them which have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account."

Q. Quote another text from 1 Thess. v. 13.

A. "We beseech you, brethren, to know them which are over you in the Lord, and esteem them very highly in love for their work's sake."

Q. What is the chief reason why people should think so highly of their Pastors?

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A. Because they are appointed and sent by God to take care of our souls.

Q. Will God be angry with those who disregard the instructions of His ministers? *Luke* x. 16.

A. Yes; for Christ said, "He that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me."

Bishops.

Q. What is the highest order in the ministry?

A. Bishop, from the Saxon word Biscop.

Q. With what is this office identical?

A. It is the same office with that, which in the New Testament bears the name of Apostle.

Q. Why are Bishops distinguished by this title instead of that of Apostle?

A. It was changed out of respect to those Apostles who received their commission directly from the Lord Jesus.

Q. Where do we learn this fact?*

A. Theodoret, bishop of Cyprus, says, "Those who are now called Bishops were anciently called Apostles."

Q. What is the testimony of Ambrose, bishop of Milan?

A. "They who are now called Bishops were anciently called Apostles, but the Apostles being dead,

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* Bingham's Antiquities, vol. i., ch. ii., p. 22.

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they thought it not proper to assume the name of Apostle, but dividing the names, they left to Presbyters the name Presbyter, and they themselves were called Bishops."*

Q. What other proof is there of the Apostolic rank of Bishops?

A. The early writers of the Church have been very careful to preserve and record the ecclesiastical genealogies and succession of Bishops in many of the principal Churches.

Q. What catalogues are still in being from the Apostles' times, down to the present?

A. Catalogues of the Bishops of Jerusalem, Rome, and Antioch.

Q. Was a catalogue of the names of Presbyters and Deacons kept also?

A. No; they were so numerous it would have been impossible.

LESSON EIGHTEENTH—PART THIRD.

Bishops---continued.

Q. What is the peculiar office of a Bishop?

A. To consecrate and ordain others to the ministry.

Q. Quote from St. Paul's epistle to Titus, i. 5, on this point.

* Bingham's Antiquities, vol. i., chap. ii., p. 22.

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A. "For this cause left I thee in Crete, that thou shouldest ... *ordain* Elders in every city."

Q. What were the duties of a Bishop in regard to doctrine?

A. St. Paul told Timothy, who was Bishop of Ephesus, to "abide still there, that he might charge some that they teach no other doctrine."

Q. What else were Bishops to do?

A. They were to superintend the conduct of the clergy under them.

Q. What instruction does St. Paul give Timothy on this point?

A. "Against an Elder (a Presbyter) receive not an accusation, but before two or three witnesses." 1 *Tim.* v. 19.

Q. What other duties had they?

A. They were to "set in order the things that were wanting," or left undone.

Q. Was the choice of persons to fill the office of Priest or Deacon committed to the Bishop? 2 *Tim.* ii. 2.

A. "The things that *thou* hast heard of me among many witnesses, the same commit *thou* to faithful men, who shall be able to teach others also."

Q. What caution does St. Paul give Timothy? 1 *Tim.* v. 22.

A. He bade him, "Lay hands suddenly on no man."

Q. What other injunction did he lay upon Timothy?

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A. To "preach the word; reprove, rebuke, and exhort with all long-suffering and doctrine."

Q. What may be done by Bishops only?

A. Bishops only can ordain to the ministry, administer confirmation, and consecrate churches.

Q. What else is done by the Bishop?

A. He presides in councils and conventions, and over a Diocese.

Q. What is a Diocese?

A. A territorial district or portion of the Church over which a Bishop presides.

Q. Are there many churches in a Diocese?

A. There may be a hundred or more.

Q. How small a number of parishes may elect and have a Bishop?*

A. "There must be at least six parishes represented in Convention, and six qualified clergymen who have been settled a year in their parishes, to entitle them to elect a Bishop."

Q. How many Bishops may there be in a Diocese?

A. Only one, unless he is too old or infirm to perform all the duties, in which case he may have an assistant Bishop.

Q. What are all persons bound to do?

A. To continue in the Apostles' doctrine and fellowship.

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* Digest, Title I., Canon 18

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Q. If they who profess Christianity wil not do this, what have Bishops power to do?

A. They have power to exclude them from the Church.

Q. Quote from St. Paul's Epistle to Timothy, Bishop of Ephesus. Tim. iii. 10.

A. "A man that is a heretic after the first and second admonition, reject."

Q. What were the Ancient Councils of the Church?

A. They were assemblies of Bishops called together at stated times, or on emergencies.

Q. For what purposes did they meet?

A. To frame laws, settle controversies, and guard the faith from error.

Q. Of what were provincial councils composed?

A. Of the Bishops of a Province, or other local division of the Church.

Q. What was an Ecumenical Council?

A. It meant general or universal, and was composed of Bishops from all parts of the world.

Q. What were the most celebrated of these Ancient Councils?

A. The Council of Nice, A. D. 325, consisting of 318 Bishops; that of Constantinople, A D. 381; the Council of Ephesus, in 431; Chalcedon in 451; the second of Constantinople, in 553; and the third of Constantinople, in 680.

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LESSON NINETEENTH.

Church Buildings.

Q. Where did Christians hold their services in the Apostles' times?

A. In rooms which were set apart in private houses.

Q. Did the primitive Christians build and set apart churches for the worship of God?

A. Yes; as their numbers and means increased, they erected churches, either in the cemeteries of the martyrs, or in other public places.*

Q. Why do Christians have a sacred regard for their churches?

A. Because they are consecrated and set apart for the worship of Almighty God.

Q. From what should they be kept?

A. From all profane and common uses; and be used for religious purposes only.

Q. What is the express command of God in Lev. xix. 30?

A. "Ye shall reverence my sanctuary. I am the Lord."

Q. What does St. Paul say of Christian worship?

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* The learned Joseph Mede is our authority on this subject.

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A. He says that Christians must not forsake the assembling of themselves together. *Heb.* x. 25.

Q. What does Jesus promise His disciples in Matt. xviii. 20?

A. "Where two or three are gathered together in my name, there am I in the midst of them."

Q. What does the Psalmist David say we should do?

A. "Enter into His gates with thanksgiving, and into His courts with praise."

Q. What did Jesus say His house should be called?

A. "My house shall be called the House of Prayer."

Q. By whom are churches now consecrated to the worship of God?

A. By the Bishop.

Forms of Prayer.

Q. Are prescribed forms of prayer for public worship sanctioned by Scripture?

A. Yes; the public worship of the Jewish Church was according to prescribed forms of prayer.*

Q. What are recorded in Deut. xxi. 5–8?

A. Various forms to be used by the people on certain public solemnities.

Q. What do we learn of the Temple services from

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* Bingham's Antiquities, vol. i., p. 605.

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the minute account of Lightfoot, taken from the Jewish writers?*

A. We learn that the service of the Temple was composed of "the sacrifices, liturgical compositions and psalms."

Q. What does Sinclair say of the Jewish services?†

A. He says, "The Jews had books of prayer, containing services for the Passover, the marriage, the burial, for times of joy and sorrow, and the Psalms."

Q. What prayers did they also contain?

A. Eighteen prayers, composed by Ezra, the great Jewish High Priest, which every Jew was obliged to learn and repeat daily.

Q. Why does Maimonides, a famous Jewish Rabbi say these prayers were composed?‡

A. "Ezra composed these prayers, that every man might have them in his mouth; that thereby the prayers of the ignorant might be as complete as those of a more eloquent tongue."

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* Lightfoot's Temple Service, ch. vii., ¶ 59

† Sinclair's Dissertations, p. 10.

‡ Kip's Double Witness, p. 99.

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LESSON TWENTIETH.

Forms of Prayer continued.

Q. What does the ancient Samaritan Chronicle say of the public prayers of the Jews?

A. It says that they had a book of prayers, which they used in their public services from the time of their Legate Moses until that day.

Q. What do you now find in the Jewish synagogues?

A. On the seventh day they meet and chant the same Hebrew Psalter, and use the same ancient liturgy which was used by their fathers 2000 years ago.

Q. What do we perceive from these facts?

A. That forms of prayer were not only authorized, but commanded by God in the Jewish Church.

Q. Did our Saviour give His sanction, also, to forms of prayer?

A. Yes; by joining in the communion and worship of the Jewish Church, which He did on the Sabbath days.

Q How else did He show His approbation of the practice?

A. By giving His disciples a form of prayer called "The Lord's Prayer."

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Q. What does St. Luke say of our Lord's custom on the Sabbath?

A. "And, as His custom was, He went into the Synagogue on the Sabbath, and *stood up* for to *read*." *Luke* iv. 16.

Q. When Jesus sang a hymn with His disciples at the conclusion of the Paschal Supper, what did He use?

A. He used a particular form always made use of by the Jews at the end of the Passover.

Q. What was this hymn called?

A. The great Hallel, or Hymn of Praise.*

Q. Of what did this Hallel or Hymn of praise consist?

A. It consisted of Psalms 115, 116, 117, 118.

Q. What do we learn from these facts?

A. That the use of forms of prayer in public worship was sanctioned by our Lord, both by precept and example.

Q. What proof does St. Paul give that precomposed forms of worship were used by the primitive Church?

A. He says to Timothy in his second epistle, ch. i. 13: "*Hold fast the form of sound words* which thou hast heard of me in faith and love."

Q. What do we find in the fourth chapter of the Acts, verse 24?

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* Lightfoot's Temple Service, ch. xiii.

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A. An apostolic form of prayer, on which occasion it is said, "they lifted up *their voices* to God *with one accord*."

Q. What is said by ancient historians, of the worship of the Primitive Church?

A. Bingham says, "there was but one form of worship throughout the whole Christian Church, as to what concerned the substance of Christian worship."*

Q. What forms were alike in substance in all the churches?

A. The form for Baptism, and that for the consecration of the Lord's Supper, and the Doxologies.†

Q. What does Palmer say in his Church History of forms of prayer?

A. That each Church preserved the same liturgy is certain; the same rites and ceremonies continually repeated; the same ideas and language transmitted from generation to generation.

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* Kip's Double Witness, p. 107.
† Bingham, vol. i., book xiii., p. 607.

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LESSON TWENTY-FIRST.

Liturgies.

Q. What Primitive Liturgies have come down to us?

A. Four, which are ascribed to the Apostles.*

Q. What is the first liturgy called which was used in the East?

A. It is called the Oriental liturgy, that of St. James.

Q. What is the second liturgy called?

A. The liturgy of St. Peter: which was used through Italy, Sicily, and the north of Africa.

Q. What is the third liturgy called?

A. St. Mark's liturgy; used by the Christians in Egypt, Ethiopia, and on the Mediterranean Sea.

Q. What is the fourth liturgy called?

A. St. John's liturgy; which was used in Gaul, Spain, &c.

Q. What do we find on examining these liturgies?

A. That the principal ideas are the same, and that there is a general uniformity of arrangement among them all.

Q. What do these facts prove?

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* Kip's Double Witness, p. 109.

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A. That they all had a common origin, and were written by inspired men who held the same doctrines in all material points.*

Q. What does Hooker say in his "Ecclesiastical Polity" of prescribed forms of prayer previous to the Reformation?

A. Hooker says: "During the whole course of the 1500 years which preceded the Reformation, it was not possible to find a church which did not use a prescribed form of prayer in public worship."

Q. What is the influence of a liturgy?

A. It preserves the doctrines of the Church unimpaired.

Q. In what language were the liturgies written in the Primitive Church?

A. In the Syro-Chaldaic and Greek.†

Q. In what were they written at the Reformation?

A. In the Latin Language.

Q. What occurred in the year 1540, in relation to the Prayer-book, which was a compilation from these liturgies?

A. A committee of Bishops and Divines was appointed to translate it into English, and to expunge from it the additions which had been made to it in the few preceding centuries, which were not according to Scripture.

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* Antiq. English Ritual, vol. i., p. 8.
† Staunton's Church Dictionary, p. 313.

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Q. What was the object of these Divines in their revision of the Prayer-book?

A. It was simply to restore it to that scriptural form which it had possessed in the first ages of Christianity.

Q. What did they in the prosecution of this work?*

A. They compared the rituals of the time with the writings of the Fathers and with ancient liturgies, and whatever they found consonant with Scripture was retained.

Q. What do you find in the Prayer-book now?

A. By comparing it with Scripture you will find that in every particular the same doctrines are taught, and the most of it is in the very words of Scripture.†

LESSON TWENTY-SECOND.

Liturgies—continued.

Q. What is the first proof of the divine origin of forms of prayer in public worship?

A. The authority and practice of the Jewish Church,

* Staunton's Church Dictionary, p. 316.

† A work has been prepared by the Rev. Henry J. Bailey, entitled "The Liturgy compared with the Bible," in which the utmost exactness is found between the two.

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which was ordered in its minutest particulars by the Almighty.

Q. What proof have we from the life of our Lord?

A. The Synagogue worship was conducted by set forms, and our Saviour, by uniting in these liturgies, gave His sanction to them; and also Himself gave a form of prayer.

Q. Give another proof.

A. There are four liturgies so ancient, that they are ascribed to the Apostles who were taught by our Lord and inspired by the Holy Ghost.

Q. What do the writings of the ancient Fathers abound in?

A. In notices of these ancient liturgies, and with the very forms which were used in the early Church.

Q. Should not we be contented to worship as Jesus and His Apostles did?

A. Yes, we should follow His steps, in the example He has left us, and should "*hold fast the form of sound words*," which the Church has always used.

Q. How large a portion of the Christian world possesses the three orders of the ministry and a liturgy?

A. More than three-fourths of the Christian world

Q. What is one special advantage of a liturgy?

A. One advantage is, that if any minister should preach any *false doctrine*, the prayers and selections from Scripture with which the liturgy abounds, would contradict him.

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Vestments.

Q. What vestments did God command the Jewish priesthood to wear in the service of the Temple?

A. God commanded Moses to make "holy garments of white linen for Aaron and his sons."

Q. Quote a text from Ezekiel xliv. 15, 17, on this point.

A. God said, when the Priests and Levites came into His sanctuary, they should be clothed with linen garments.

Q. Of what were these linen garments emblematical?

A. Of that purity of heart which should distinguish God's ministers.

Q. With what does St. John say the armies of the redeemed in heaven were clothed? *Rev.* xix. 14.

A. They were "clothed in fine linen, white and clean."

Q. If it was the express command of God that the ministers of the Jewish Church should wear linen vestments, what may we infer as to the Christian Church?

A. That the Christian Church cannot do better than to follow God's ancient Church in this particular.

Q. What has always been the opinion of the Church on this subject?

A. That it was not proper for the minister to

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come before God's presence in his sanctuary, without something to remind priest and people of the purity which God requires.

Q. When is the white linen garment called the surplice, worn by our ministers?

A. During the reading of all the Church service, at the administration of the sacraments, and at marriages and funerals when they are in church.

Posture in Divine Service.

Q. What is the proper posture to be assumed when we worship God?

A. The practice of *kneeling* in prayer, and of *standing* when we praise God, is of great antiquity.

Q. What does David say in the 95th Psalm?

A. "Let us worship and *bow* down, let us kneel before the Lord our Maker."

Q. What did Solomon at the dedication of the Temple?

A. "Solomon kneeled down upon his knees before the altar."

Q. What did Daniel?

A. "He kneeled upon his knees three times a day and prayed."

Q. Give some instance of the same kind from the New Testament.

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A. Jesus "*kneeled down, and prayed.*" *Luke* xxii. 41.

Q. Give other instances. *Acts* vii. 60. *Ib* ix. 40.

A. The martyr Stephen "kneeled down" and prayed for his murderers; Peter "kneeled down, and prayed."

Q. Quote a text in regard to *standing* when praises are sung. *Neh.* ix. 1, 5.

A. The "Levites" said unto the "Children of Israel," "*Stand up* and bless the Lord your God"

Q. What does David say to show that all should join in praising God for His goodness?

A. "Let all the people praise Thee." "Praise our God all ye His servants."

Q. What should we all do?

A. We should join heartily in the worship of the Church, "and lift up our voices with one accord." *Acts* iv. 24.

LESSON TWENTY-THIRD.

Sacraments.

Q. What Sacraments are received from God through the medium of His Church?

A. The Sacraments of Baptism and the Lord's Supper.

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Q. Why is the reception of these Sacraments binding upon all?

A. Because our Lord has made them (in addition to faith and repentance) conditions of salvation.

Q. Quote a text proving this in relation to Baptism.

A. "He that believeth and is baptized shall be saved."

Q. Quote another similar text. *John* iii. 5.

A. "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of heaven."

Q. Quote a text of the same kind in relation to the Lord's Supper.

A. "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." *John* vi. 53.

Q. By whom must the Sacraments be administered?

A. By persons lawfully ordained for that purpose. *Matt.* xxviii. 19.

Q. What is meant by the word Sacrament?

A. "It is an outward and visible sign of an inward and spiritual grace, ordained by Christ Himself."

Q. How many parts are there in a Sacrament?

A. "Two, the outward visible sign, and the inward spiritual grace."

Q. Can we expect to be the children of God if we neglect these Sacraments?

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A. No, for Jesus said: "He that hath my Commandments and keepeth them, he it is that loveth me." *John* xiv. 21.

Baptism.

Q. What was the last command given by our Saviour to His disciples before His Ascension?

A. He commanded them to "go and baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost."

Q. What is Baptism?

A. It is the sacrament wherein persons are made members of Christ, children of God, and inheritors of the kingdom of heaven.

Q. What did you promise when you were baptized?

A. To be by the help of God a sincere Christian, and obediently keep God's holy will and commandments all the days of my life.

Q. What are sponsors?

A. In infant baptism they are the persons who respond or answer for the baptized; and are responsible for their Christian education.

Q. What is the outward part in Baptism?

A. Water, wherein the person is baptized in the name of the Father, Son, and Holy Ghost.

Q. What is the inward part or thing signified?

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A. "A death unto sin and a new birth unto right-eousness."

Q. Quote our Saviour's words as to the necessity of baptism.

A. "Except a man be born of water, and the Spirit, he cannot enter into the kingdom of heaven." *John* iii. 5.

Q. Quote another text. *Mark* xvi. 16.

A. "He that believeth and is baptized, shall be saved."

Q. What does the Apostle Peter say in Acts ii. 38?

A. "Repent and be baptized *every one* of you."

LESSON TWENTY-FOURTH.

Infant Baptism.

Q. At what age were children received into the Jewish Church? *Gen.* xvii. 12.

A. At eight days old, when the name was given.

Q. What rite did God appoint for that purpose?

A. The rite of circumcision, and He ordered that infants, as well as others should receive it.

Q. What belonged to the infant as soon as he received this rite?

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A. All the privileges and promises of the Church of God.

Q. To whom were these promises made?

A. To Abraham and his seed forever.

Q. Quote the words of the Almighty on this point *Gen.* xvii. 7.

A. "I will establish my covenant between me and thee, and thy seed after thee for an everlasting covenant.

Q. What does St. Paul say of this covenant? *Gal.* iii. 17.

A. That it cannot be disannulled or done away.

Q. How does the Abrahamic covenant apply to Christians?

A. St. Paul says, If we are Christ's, then are we Abraham's seed.

Q. What sacrament took the place of the Jewish rite?

A. Baptism, which is the Divine continuation of the covenant that God made with Abraham, in which children were included.

Q. For what did Christ come?

A. Christ says: "Think not that I am come to destroy the law and the prophets, I am not come to destroy, but to fulfil."

Q. As infant Church membership was in the Church originally, what follows as a matter of course?

A. It must be in the Church now.

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Infant Baptism—continued.

Q Of what three societies in this world is God the Author?

A. Of the Family, the State, and the Church.

Q. What is a striking fact worthy of notice in the first two societies named?

A. That infants are members of both the Family and the State, without their knowledge and without their consent.

Q. What is the practice of mankind in both the Family and the State with regard to children?

A. They act for them, promise for them, and train them as they think proper.

Q. Quote a text to prove that this should be so in regard to children.

A. "Children, obey your parents in the Lord, for this is right."

Q. Quote a text to show that we are bound to obey the State.

A. "The powers that be are ordained of God."

Q What have we all been from our earliest existence?

A. We were made at our birth, without our knowledge or consent, members of both the "Family" and the "State," and are bound to obey the laws of both

Q. If God then has so constituted these two societies, that infants are members of both without their

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knowledge or consent, what may we infer as to the third society of God's appointment?*

A. We may infer that children become members of the Church also without their knowledge or consent.

LESSON TWENTY-FIFTH.

Infant Baptism—continued.

Q. Of what was the Jewish Church a type?

A. It was a type of the Church of Christ.

Q. What does Egypt, the land of bondage, typify?

A. Our natural captivity to sin.

Q. Of what is Pharaoh, the hard taskmaster, a type?

A. Of the evil one, the Prince of darkness.

Q. Who is the type of our Saviour?

A. Moses, who was the leader and deliverer of the people of God.

Q. What do the wanderings of the Israelites through the wilderness typify?

A. They set forth the Christian's journey through this world towards the heavenly Canaan.

* Loutron, p. 62.

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Q. What does the promised land signify?

A. The Heavenly Jerusalem, to which Christ has opened the living way.

Q. What does the passage of the Red Sea typify?

A. It typifies the act of passing from the bondage of sin to the glorious liberty of the children of God.

Q. How does this change take place?

A. By water and the Spirit.

Q. What does St. Paul say of the passage of the Red Sea?

A. They "were all baptized unto Moses in the cloud and in the sea." 1 *Cor.* x. 2.

Q. What says St. Paul in the sixth verse?

A. "Now these things were for our example."

Q. Who passed through the Red Sea? *Exod.* xii. 37.

A. The whole nation, men, women, and children.

Q. How long were the Israelites in the wilderness?

A. Forty years. *Josh.* v. 6. *Amos* ii. 10.

Q. Quote a text to show that of the first generation, most of them died, and that the "little ones" came into the promised land. *Num.* xiv. 31.

A. "Ye shall not come into the land concerning which I sware to make you dwell therein, save Caleb and Joshua. But your *little ones* . . . them will I bring in and they shall know the land."

Q. What did God *will* in delivering the Israelites from the bondage of Egypt?

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A. That the little ones should be saved as well as the rest of the nation.

Q. What could not the infants and children do?

A. They could not understand what was done for them, or show any act of faith.

Q. What was done for them?

A. As they could not rise up and tread that wondrous way, they were carried by others across the sea, unconscious of the change from bondage to liberty.

Q. What did *not* God require in them?

A. He did not require faith in those who were too young to exercise it, but accepted their parents' choice as their own.

Q. Did God tell them to leave their children in Egypt till they were old enough to choose for themselves whether they would be saved or not?

A. No. "He redeemed them all with a stretched-out arm."

Q. What do we infer from this example?

A. That God will as readily receive infants now as in the old time.

Q. What does our Lord say of little children that proves them more suitable than any to be taken into the Church?

A. "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven." *Matt.* xviii. 3.

Q. Quote again from the same chapter, 5th verse.

A. "Whoso receiveth one such little child in my

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name, receiveth me;" and again: "Take heed that ye despise not one of these little ones."

Q. Quote our Saviour's words when children were brought to Him, and His disciples endeavored to prevent it.

A. "Suffer the *little* children to come unto me, and forbid them not, for of such is the kingdom of God." *Mark* x. 14.

Q. What then did our Saviour?

A. He took them up in His arms, put His hands upon them, and blessed them.

Q. What did Jesus say to Peter in John xxi. 15?

A. "Feed my lambs," and in the next verse, "feed my sheep."

Q. To what does our Lord sometimes compare His Church?

A. To a sheepfold, and calls Himself the Shepherd.

Q. How were sheepfolds built in Eastern countries?

A. They were built with a strong high wall, in order to keep out beasts of prey, and a porter kept the gate.

Q. What would you think of the shepherd who should bring into the fold the full-grown sheep, and refuse entrance to the little, tender lamb?

A. That it was contrary to every dictate of humanity, as well as to the plain commands of Christ, of whom it was prophesied, "that He should gather the *lambs* in His arms, and carry them in His bosom."

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LESSON TWENTY-SIXTH.

Infant Baptism—continued.

Q. What does St. Peter say of Baptism? *Acts* ii. 38, 39.

A. Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Q. To whom does he say the Holy Ghost was promised?

A. For the promise is to you and your *children*. *Acts* ii. 39.

Q. Quote some instances where whole families were baptized by St. Paul. *Acts* xvi. 15, 33. 1 *Cor.* i. 16.

A. "Lydia was baptized and her household, the jailer and all his, and the household of Stephanas."

Q. How is the word "*οικος*" (family) translated in the Syriac version of the New Testament?

A. It is in every instance translated *children;* thus 'Lydia and her children," the "jailer and his children,' and "the children of Stephanas."

Q. When was the Syriac version of the New Testament made?

A. In the second century, and this also proves

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that children were baptized in the earliest ages of the Church.

Q. What is the uniform testimony of the ancient writers and historians of the Church on this point?

A. That infants were baptized from the days of the Apostles.

Q. What is the testimony of Irenæus, the disciple of Polycarp, who was the disciple of St. John?

A. He speaks of Baptism as "regeneration," and speaks of those who are thus regenerated to God, "infants and little ones, and children, youths, and elder persons."*

Q. What is the testimony of Origen, an eminent Presbyter of the Church in the second century, on infant baptism?

A. He says, "Infants are baptized for the remission of sins;" and again, in a sermon, he says: "And because by the Sacrament of Baptism, native pollution is removed, therefore *infants* also are baptized."

Q. What does Origen say in another place?

A. "The Church received from the Apostles a tradition to baptize infants."†

Q. What says Augustine, bishop of Hippo, in the fourth century?

A. "The custom of our Mother, the Church, in bap-

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* Chapin's Primitive Church, p. 79.

† Kip's Double Witness pp. 162, 163.

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tizing infants, must not be disregarded, nor considered needless, nor believed to be other than a tradition of the Apostles."

Q. What does Augustine say on another occasion, speaking of the Pelagians?*

A. "They grant that infants must be baptized, as not being able to oppose the authority of the whole Church, which was delivered by our Lord and His Apostles."

Q. Name some others among the Fathers who give the same testimony on this point.

A. Justin Martyr, Tertullian, Cyprian, Gregory, Chrysostom, and many others give the most conclusive testimony.

Q. What have been found in the catacombs of Rome in testimony that little children were baptized?

A. "Tombs of infants and little children, buried as early as sixty-four years after Christ, on which are engraved inscriptions which testify to this fact, in the solid rock."†

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* Kip's Double Witness, pp. 162, 166.
† Loutron, by Rev. S. Fuller, p. 84.

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LESSON TWENTY-SEVENTH.

Infant Baptism—continued.

Q. What is the unvarying testimony of the Church and of history for 1500 years after Christ, on infant baptism?

A. That infants were baptized from the days of the Apostles down to the year 1521.

Q. What happened at that time?*

A. A small party, headed by a preacher called Munzer, in Saxony, announced that the whole Christian Church, from the Apostles down, had been in error, and that *they* should set aside infant baptism.

Q. What happened to this Munzer?

A. By his violent preaching he excited his followers to insurrection and civil war, and he was finally defeated and executed.

Q. What happened in the year 1534?

A. The sect of Anabaptists organized themselves into a society to set aside infant baptism, and attempted to establish a kingdom to be called the New Zion.

Q. By whom were they headed?†

A. By John Boccold, a tailor of Leyden, and John Matthison, a baker, who pretended to be prophets.

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* Mosheim's Ecclesiastical History, vol. iv., pp. 446, 447.

† Ibid., p. 452.

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Q. What did they then?

A. They captured the city of Munster, and proclaimed Boccold their king, but his reign was short.

Q. What happened to them the following year?

A. The city was recaptured, the leaders put to death, and some of them fled to England, where for the first time these doctrines began to spread.

Q. What objection is sometimes made to infant baptism by those who set up their own ideas in opposition to the Bible and the Church?

A. They say that Jesus was not baptized until He was grown up.

Q. What do we reply to this?

A. First, that Jesus was received into the Church of God, by the rite that prefigured Baptism, at eight days old, when His name was given Him.

Q. What do you say in the second place?

A. That the Sacrament of Baptism was ordained by Christ as a part of His Gospel, and He could not teach this in His infancy, because He had not then founded His Church or its sacraments.

Q. What did Jesus submit to until He began His ministry?

A. He conformed in all things to the requirements of the Jewish Church, was received into it in infancy, and at the age of twelve years received the Passover, which He kept until He instituted the Sacrament of His Supper.

Q. What does this prove?

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A. That there could be no sacrament of the Gospel, no mystical act of engrafting into the Body of Christ, which is the Church, until He was old enough to teach and give commandment concerning these things.

Q. What modes has the Church of baptizing?

A. Pouring or dipping.

Q. Why is pouring generally practiced instead of dipping?

A. Because it is more convenient, and the quantity of water used has not been thought to be of any special consequence.

Q. Why does not the Church regard immersion as essential?

A. Because there is no command for it in Scripture.

Q. Give another reason why the *quantity* of water used is thought of no consequence by the Church.

A. Because Christ never enforced on His disciples any duty or rite which cannot be universally put in practice.

Q. What do we know in regard to sick people?

A. We know that sick and infirm people were admitted to the Church by *baptism*, and in such cases immersion would be impossible.

Q. What do we infer from the baptism of the jailer and his family, at midnight, in the prison?

A. The whole matter was transacted in a limited time, and it was not probable, in the nature of the case, that they could have been immersed.

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Q. What do we know of the practice of the early Church?

A. We know, from history, that they laid no stress on the quantity of water used.

Q. What does Cyprian, bishop of Carthage, say on this subject?

A. "A *little water* can cleanse the believer *as well* as a whole river."*

Q. What custom has always prevailed in cold climates?

A. That of pouring water upon the head, as being more convenient.

LESSON TWENTY-EIGHTH.

Confirmation.

Q. What is confirmation, or the laying on of hands?

A. It is an Apostolic ordinance coming between Baptism and the Lord's Supper.

Q. What was the origin of the rite of Confirmation?

A. It was instituted by the Apostles as a rite for the conveyance of the Holy Spirit.

Q. Can it then be called a Divine ordinance?

* Staunton's Church Dictionary, p. 206

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A. Yes, for whatever was done by the Apostles in the founding of the Church, was done by the authority and teaching of Christ, and by inspiration of God.

Q. Prove from Scripture the necessity of Confirmation.

A. In the sixth chapter of the Hebrews it is named, immediately after Baptism, as one of the first principles of the doctrine of Christ.

Q. Repeat the first and second verses of this chapter.

A. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance, of faith, of *baptisms*, and of *laying on of hands*, of the resurrection of the dead, and of eternal judgment."

Q. What are here enumerated as distinct from each other?

A. Six things, called by St. Paul "principles of the doctrine of Christ."

Q. In what order does the *laying on of hands* here come?

A. It follows Baptism, exactly as is the custom of the Church.

Q. What is Confirmation in fact?

A. A renewal and ratification of the baptismal vows.

Q. By whom was Confirmation administered?

A. By the Apostles, who were the chief ministers

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of the Church, and their successors, now called Bishops.

Q. Quote from the Acts on this subject, ch. viii., verses 12, 14, 17.

A. After Philip the Deacon had baptized the Samaritan converts, the Apostles sent St. Peter and St. John, who went down and laid their hands on them, and they received the Holy Ghost.

Q. What do we learn from this fact?

A. That something was needed for their furtherance in the faith which Philip the Deacon, though a minister of Christ, could not confer.

Q. What, then, is proved by this statement?

A. That it was necessary for these converts to receive the laying on of hands; and, secondly, that it could only be performed by the highest order in the ministry, the Apostles.

Q. Where do we find another case in which this rite was administered by St. Paul?

A. We find it in the case of those who were baptized at Ephesus: "When St. Paul had laid his hands upon them, the Holy Ghost came on them."

Q. What may be said of these instances of Confirmation?

A. That these instances of the administration of the rite of Confirmation by the Apostles are abundant authority for the administration of the rite by the Bishops of the Church, who are the successors of the Apostles.

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Testimony of the Fathers.

Q. What may be added to this testimony of Scripture?

A. The uniform practice of the Church in all ages

Q. Is the chain of this testimony of the ancient writers and Bishops of the Church on Confirmation once broken?

A. No: from apostolic times to our own, the laying on of hands has been constantly practised by the Church.

Q. What is the testimony of Tertullian, a minister of Christ, who lived only eighty years after St. John?*

A. He says: "Hands were laid on those who were baptized, the officiating Bishop by this benediction invoking the Holy Spirit."

Q. Quote his words again on this subject.†

A. "After baptism is the laying on of hands, by blessing and prayer, invoking the Holy Spirit, who graciously descends on the bodies cleansed by baptism."

Q. What does Cyprian, bishop of Carthage in the third century, say on this subject?‡

A. "They who are baptized are brought to the rulers of the Church, that by our prayers and the laying on of our hands they may receive the Holy Ghost."

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* De Baptismo, c. 7, 8. † Ibid. ‡ Ep. 73, Ad Jubaian.

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Q. Give the testimony of Jerome, who lived in the 4th century.

A. "As for those who are baptized in the less towns by the Presbyters and Deacons, the Bishop travels out to them to lay hands on them, and invoke the Holy Spirit."*

Q. What does Jerome here mention incidentally?

A. In speaking of Confirmation, he mentions the three orders in the ministry, namely, Bishops, Priests, and Deacons.

Q. What is this testimony sufficient to establish?

A. The fact that Confirmation was universally practised in the Church.

LESSON TWENTY-NINTH.

Confirmation—continued.

Q. Was there any thing in the old dispensation that foreshadowed the rite of Confirmation?

A. Yes. As Baptism took the place of Circumcision, and the Lord's Supper succeeded to the Passover, so there was a rite in the Jewish Church analogous to Confirmation.

Q. What are we told by Jewish historians?

* Hieron. Dialog. adv. Lucifer., ? 4

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A. That at the age of twelve years children were publicly examined before the congregation, in order to renew the covenant which their parents had made for them in infancy.

Q. Quote from "Gill's Notes" on St. Luke ii. 42, as to this "custom."

A. "The very day a son was twelve years old, they bring him before some ancient man, that he may bless him and *confirm* him, that he may be worthy in the law and in good works."

Q. Quote from an old Jewish writer on the age at which children attended the passover.*

A. "When a boy shall have arrived at the age of twelve years, he is bound to attend the passover."

Q. At what age did our Saviour attend the passover?

A. When He was twelve years old He went with His parents to the passover at Jerusalem, after the *custom of the feast.*

Q. What was the origin of this custom of the feast?

A. It was based upon the opinion of the ancient Church of God, that a boy of this age was bound to keep this festival.

Q. What command did God give the Israelites by Moses?

A. "Thou shalt teach My statutes diligently to thy *children.*"

* R. Eliahu, from Trigland's Dissertation. p. 28

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Age of Accountability.

Q. What age does the civil law consider the age of accountability?

A. The age of accountability is considered as being reached at about twelve years of age.

Q. When does the English law decide that a person may take the oath of allegiance?

A. "The oath of allegiance may be taken by all persons at the age of twelve years."*

Q. Since, then, a child may swear allegiance to the king or country where he lives at the age of twelve years, what is the inference?

A. That he may certainly bind himself at that age to be an obedient subject of the King of kings.

Q. Why is this rite of Confirmation, so called?

A. From its effect, which is to confirm and strengthen those who receive it, in the true faith and practice of religion.

Q. What is required of those who come to Confirmation?

A. Previous baptism, a sufficient knowledge of the truths of religion, and a sincere purpose, with the help of God, to live a Christian life.

Q. What does the Prayer-book say of this rite?

A. "That none shall come to the Lord's Supper until he be confirmed, or be ready and desirous to be confirmed."

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* Blackstone's Com., vol. i., ch. x., p. 368.

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Q. In what other relation may Confirmation be viewed?

A. As the mode by which members of Christian societies are admitted to the Communion of the Episcopal Church.

Q. How should it be regarded by such persons?

A. As a duty not only to the Church, which requires it, but a duty enjoined by the word of God.

LESSON THIRTIETH.

The Lord's Supper.

Q. What festival in the Jewish Church was typical of the Lord's Supper?

A. The feast of the Passover.

Q. When was the Passover instituted?

A. On the night before the deliverance of the Israelites from the bondage of Egypt.

Q. What did the killing of the Paschal lamb prefigure?

A. The sacrifice and death of Christ to redeem us from the bondage of sin.

Q. When was the Lord's Supper instituted?

A. On the night before His crucifixion.

Q. What does this Sacrament commemorate?

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A. It commemorates the sacrifice of the death of Christ.

Q. At what hour of the day was the Paschal lamb killed?

A. Between the ninth and eleventh hours, which was from three to five in the afternoon.

Q. How did the crucifixion of Christ correspond with this?

A. At the "ninth hour" Jesus yielded up His life: at the very time that the Paschal lamb was slain.

Q. What was done at the conclusion of the Passover?

A. The person officiating took a piece of bread and blessed it, and gave it to all who were present.

Q. What else was done?*

A. "A cup was filled with wine, over which they blessed God; whence it was called the cup of blessing, which was also partaken of by all;" concluding with a hymn of praise.

Q. What does Christ say in regard to His Supper?

A. "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." *John* vi. 53.

Q. Quote again His own words.

A. "This do in remembrance of Me." *Luke* xxii. 19.

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* For full account, see Horne's Introduction, vol. ii. p. 125.

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Q. What elements did Christ use in this Supper?

A. Bread and wine.

Q. What do they represent?

A. The body of Christ broken, and His blood shed for man.

Q. In what do we claim an interest by partaking of the Holy Communion?

A. In the death and atonement of Christ.

Q. Give a text to show that the sacrifice of Christ was for man's redemption. *Heb.* ix. 28, 22.

A. "Christ was once offered to bear the sins of many," and "without shedding of blood is no remission."

Q. Where does St. Paul speak of this sacrifice?

A. "Christ our Passover is sacrificed for us." 1 *Cor.* v. 7.

Q. Quote a text from 1 Peter iii. 18.

A. "Christ also hath once suffered for sins, the just for the unjust."

Q. What is required of those who come to the Lord's Supper?

A. Repentance, faith, charity, and a steadfast purpose to lead a new life.

Q. What are the benefits which we obtain from this sacrament?

A. "The strengthening and refreshing of our souls."

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Unworthy Receiving.

Q. What is the "unworthy receiving" of the Lord's Supper, spoken of by St. Paul to the Corinthians?

A. Partaking of the Lord's Supper indecently, improperly, irreverently, and without "discerning the Lord's body," which was the way in which some of them received it.

Q. How does St. Paul say some of them came?

A. Some proud and murmuring, "some were hungry, and others drunken."

Q. What happened to these Corinthians in consequence of their receiving it in this way?

A. St. Paul says they were "chastened of the Lord." "For this cause many are weak and sickly, and many sleep." 1 *Cor.* xi. 30.

Q. What did St. Paul command them to do?

A. "To examine themselves, and so to eat of that bread and drink of that cup."

Q. How then must Christians go to that holy table?

A. With humble, penitent, and believing hearts, and earnestly purposing to lead holy and consistent lives.

Q. What are those doing who refuse to come to this sacrament after they have reached the proper age for admission to it?

A. They are disobeying a plain command of Christ,

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who said "Do this in remembrance of Me," and "*drink ye all of it.*"

Q. What does St. John say of those who keep the Commandments?

A. "Blessed are they that do His Commandments, that they may have right to the tree of life, and may enter in through the gates of the city." *Rev.* xxii. 14.

LESSON THIRTY-FIRST.

Holy Days.

Q. What means were taken by the primitive Church to impress on the minds of her members the scenes of the Gospel history?

A. A train of Anniversaries and Holy Days, with appropriate services.

Q. What did these services commemorate?

A. The prominent events in our Redeemer's life and death, and the labors and virtues of the Apostles.

Q. What is the example of the Jewish Church in this respect?*

A. They kept a vast number of Holy Days; as for

* For full description, see Horne's Introduction, vol. ii., p. 198.

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instance, the Passover, the Feast of the Pentecost, the Feast of Tabernacles, etc.

Q. How does the Church commence her Ecclesiastical year?

A. The Church year commences with the Advent season, which prepares us for the coming of Christ in the flesh.

Q. What does the Church next contemplate?

A. The birth, and incarnation of Christ; and then step by step we follow the Saviour through all the events of His life.

Q. What is the great object in view?

A. To keep Christ and His doctrine perpetually before us, and thus every year to bring the whole Gospel history to mind, so that we may never forget any portion of it.

Q. What shall we first contemplate?

A. First, the events in our Saviour's life on earth; and secondly, the Holy Days connected with the lives of the Holy Apostles.

Q. What does David say in the 112th Psalm in favor of this?

A. "The righteous shall be had in everlasting remembrance."

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Advent.

Q. What is the first Sunday of the Ecclesiastical year?

A. Advent Sunday, so called from the Latin word "*advenire*," to come to.

Q. What are called Advent Sundays?

A. The four Sundays preceding Christmas.

Q. Why is this season appointed by the Church?

A. To prepare us by proper meditation for celebrating with faith and devotion the coming of Christ in the flesh.

Q. Of what else are we reminded in Advent?

A. Of our Lord's second coming to judge the world.

Q. How does it appear from Scripture that there shall be a general judgment? *Acts* xvii. 31.

A. God "hath appointed a day in which He will judge the world in righteousness."

Q. Give another text from 2 Tim. iv. 1.

A. "The Lord Jesus Christ who shall judge the quick and the dead at His appearing."

Q. How shall Christ come?

A. In great power and glory, and all His holy angels with Him, and "He shall judge every man according to his works."

Q. What shall be the manner of His appearing?

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A. "He shall descend with a shout, with the voice of the Archangel, and the trump of God, and all nations shall be gathered before Him, and He shall divide them as a shepherd divideth his sheep from the goats."

Titles of Christ.

Q. What are some of the titles by which our Saviour is called in the Bible? *Isaiah* ix. 6.

A. Isaiah says: "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Q. What is Christ called by the prophet Malachi? (iii. 1. and iv. 2.)

A. "The Messenger of the Covenant" and "the Sun of Righteousness."

Q. What is He called in St. Matthew's Gospel, i. 23?

A. "Emmanuel," which means God with us.

Q. What is He called by St. Luke? (ii. 25.)

A. "The Consolation of Israel."

Q. What is He called in St. John i. 1, 29, and x. 11?

A. "The Word," and "the Lamb of God" and "the Good Shepherd."

Q. What is he called in John i. 41?

A. "The Messias, which is the Christ."

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Q. What is He called in Acts xiii. 47?

A. "The Light of the Gentiles."

Q. What is He called in Romans ix. 5?

A. "Christ who is over all, God blessed forever."

Q. What is He called in the Revelation i. 8, and v. 5?

A. "The Almighty, and the Root of David, the Lion of the Tribe of Judah."

Q. What is He called in Rev. xix. 6?

A. "King of kings, and Lord of lords."

Q. What is He called in Rev. xxi. 23?

A. "The Light of Heaven."

Q. What is He called in Rev. xxii. 13, 16?

A. "Alpha and Omega," and "The bright and Morning Star."

LESSON THIRTY-SECOND.

Christmas.

Q On what day does the Church celebrate the Nativity of Jesus Christ our Saviour?

A. On the 25th day of December.

Q. What authority have we for the observance of this day?

A. The authority of the primitive Church.

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Q. What proof have we of its primitive institution?

A. The observation of this day by all Christians since the time of our Saviour.*

Q. What prophecies had foretold the coming of Christ?

A. Isaiah prophesied thus: "Behold a virgin shall . . . bear a son, and shall call his name Immanuel," which is God with us.

Q. What other prophecy of Isaiah is of the same character?

A. "Unto us a child is born, . . . and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Q. Who was the mother of Jesus Christ?

A. "A virgin called Mary, of the house and lineage of David."

Q. What expectation was general at the time of our Saviour's birth?

A. The expectation of the coming of Christ, or the Messiah, was universal.

Q. Why then did so few of the Jews believe on Him?

A. Because they thought when Messiah came, it would be to establish a temporal kingdom.

Q. During the reign of what king was Christ born?

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* See Dr. Jarvis' Church History, p. 535.

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A. During the reign of Herod I., son of Antipater and Cypros: one of the most wicked and cruel kings that ever lived.

Christmas—continued.

Q. Where was Jesus Christ born?

A. In Bethlehem, in the land of Judea.

Q. In what place was Christ born?

A. He was born in a stable, and was laid in a manger, because there was no room for Him in the inn.

Q. For what purpose had Joseph and Mary gone to Bethlehem?

A. They went up from Nazareth to Bethlehem to be taxed, and the concourse of people, who had gone for the same purpose, was so great that they could find no lodging.

Q. How was the birth of the Saviour made known to men?

A. The birth of Christ was proclaimed by the Angel of the Lord to shepherds who were watching their flocks.

Q. What were the words of the Angel to the shepherds?

A. "Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

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Q. What did the shepherds then?

A. They made known abroad the saying which was told them concerning the Holy Child Jesus.

Q. How do we know that the 25th of December was the day of our Saviour's birth?

A. The statement of St. Luke in his 2d chapter, 2d verse, with the concurrent testimony of the primitive Bishops and ecclesiastical historians, renders it certain.

Q. When does St. Luke say that the birth of Christ took place?

A. At the time of the taxing, enrolment, or census, which was ordered by Cæsar Augustus, when Cyrenius was governor of Syria.

LESSON THIRTY-THIRD.

Christmas—continued.

Q. What does Chrysostom, bishop of Constantinople, in the fourth century, say of the time of this taxing spoken of by St. Luke?

A. He says that "the evidence of the time of this taxing was still in being among the archives or records of the Roman Empire."*

* Sermon 287, tom. v., col 804.

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Q. What is the testimony of Tertullian, who lived in the second century, as to the birthday of Christ?

A. "Concerning the census or enrolment of Augustus, which the Roman archives preserve as a faithful witness of our Lord's nativity."*

Q. What is the testimony of Justin Martyr, who also lived in the second century?†

A. He referred the Roman Senate to "the census made at Bethlehem, as a sure proof of the *date* of Christ's birth from this enrolment."

Q. Where was Justin Martyr at this time?‡

A. He was at Rome, where he could consult the records himself.

Q. What does Chrysostom say of these records in one of his sermons?§

A. "Concerning these records there could be no error, because the very day of Christ's birth was proved from the register."

Q. What does Ambrose, bishop of Milan in the fourth century, say of this census?

A. "To show that the census was not of Augustus, but of God, the whole known world is ordered to be enregistered, and the census itself was designed by Infinite Wisdom as a solemn record of that event."

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* Tertullian Adv. Marcion, lib. iv., c. 7.
† Eusebius, lib. iv., c. 16. ‡ Ibid.
§ Chrys. Op., tom. ii., p. 356

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Christmas—continued.

Q. What is the testimony of Chrysostom, bisho of Constantinople, on the birthday of Christ?*

A. He says "that the 25th day of December had been celebrated from the *beginning* as the birthday of Christ, and the knowledge of it is now transmitted to us."

Q. What else does he say on this point?

A. "It is manifest from Scripture, that Christ was born at the enrolment or census, and the very day was certain from a written document in the Roman archives."

Q. What does he say concerning these records?

A. "It is lawful for any one to search these ancient records, publicly deposited at Rome, and there to learn the time of this enrolment."

Q. Where do you find this testimony?

A. In a sermon which Chrysostom preached on the 25th day of December, in the year 386 of the Christian era, still extant.†

Q. What is the testimony of Augustine, bishop of Hippo?

A. He has written thirteen sermons on the na-

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* Jarvis' Church History, p. 544.

† See vol. v., Serm. 287.

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tivity, and in every one of them he asserts the fact of the Lord's birthday being the 25th of December.

Q. In what century did Augustine live?

A. In the fourth century; and he constantly speaks of Christmas-day as being well known and established among all Christians, and always celebrated on the 25th of December.

LESSON THIRTY-FOURTH.

Christmas—continued.

Q. What is the testimony of St. Augustine, in the fourth century, concerning the birthday of Christ?

A. "Christ was born in the ninth month, on the eighth day before the calends of January, which was the 25th day of December."

Q. What is the meaning of calends?

A. Among the Romans, it is the first day of each month.

Q. What says Augustine in a sermon which he preached on the nativity of John the Baptist?*

A. He says: "The Church celebrates but two birthdays: John was born to-day, Christ was born on the eighth before the calends of January" (December 25th).

* Jarvis' Church History, p. 540.

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Q. What testimony does Augustine bear to this fact in his commentary on the 133d Psalm?*

A. "For as the Church hath delivered down, John was born on the eighth before the calends of July (June 24th); but the Lord was born on the eighth before the calends of January" (December 25th).

Q. What may be said, then, with regard to celebrating Christmas on the 25th of December?

A. That as this festival was from the earliest ages of the Church universally honored, and kept by all Christians on that day, this is reason enough why we should do the same.

Q. What words of Scripture may be applied to this day?

A. "If it had been of men, it would have come to naught; but if it be of God, it cannot be overthrown." *Acts* v. 38, 39.

Christmas—continued.

Q. How was Christmas-day celebrated by the primitive Christians?

A. It was a time of joy and triumph, the labors of life were suspended, and the churches were crowded with joyful worshippers.†

Q. What else did they on Christmas-day?

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* Jarvis' Church History, p. 540.

† Staunton's Church Dictionary p. 229.

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A. They celebrated the Lord's Supper, and sang jubilant hymns and anthems.

Q. In what other way did the early Christians express their joy?

A. It was the universal practice of the primitive Christians to adorn their churches with boughs and garlands of evergreens.

Q. What passage of Scripture is usually quoted in connection with this subject?

A. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my Sanctuary." *Isa.* lx. 13.

Q. In what connection does Isaiah speak of this?

A. In the chapter where he prophesies the glory of the Church after the coming of Christ.

Q. What do these decorations intimate to the eye of faith?

A. "That everlasting freshness, verdure, beauty, and peace, which we hope to enjoy in the Church triumphant."

Q. What was Christmas proclaimed by all the world?

A. The greatest of festivals, and celebrated from apostolic times to this day.

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LESSON THIRTY-FIFTH.

The Circumcision.

Q. When does the Festival of the Circumcision of the Lord take place?

A. On the eighth day after Christmas, at which time He received the name of Jesus.

Q. What was circumcision?

A. The rite by which infants were received into the Church of God, at which time the name was given.

Q. Why does the Church keep this day?

A. To commemorate the obedience of Christ in thus fulfilling all righteousness.

Q. What may we understand by His admission as a child to God's ancient Church?

A. That infants are still to be received into His Church.

Q. What Sacrament of the Christian Church answers to this rite?

A. The Sacrament of Baptism, in which also the name is given.

Q. What was the custom of the primitive Church with regard to infants?

A. They were always baptized, from the times of the Apostles.

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Q. What question was discussed in an ancient council of sixty-six Bishops at Carthage, in the year 253 A. D.?

A. The question as to whether or no baptism should be delayed until the eighth day.*

Q. What decision did they come to?

A. "That there was no occasion for delay, but that infants might be baptized at any time."

The Epiphany.

Q. What Festival occurs on the 6th of January?

A. The Epiphany, or the Manifestation of Christ to the Gentiles.

Q. What expectation was general at the time of our Saviour's birth?

A. The expectation of the appearance of some great personage was then universal.

Q. On what was this expectation founded?

A. On various prophecies which had been delivered to the Jews in relation to the expected Messiah.

Q. To whom did God make known His Son at this time?

A. To wise men from the East, called Magi.

Q. Who were the Magi?

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* Kip's Double Witness, p. 166.

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A. The name was commonly given among the Persians to priests, wise men, or philosophers.

Q. To what studies did they devote themselves?

A. To the moral and physical sciences, astronomy, and medicine.

Q. In what manner did God manifest His Son to them?

A. By the appearance of a Star or Meteor, which was considered by them to presage something of great importance.

Q. What led the Magi to expect a Star?

A. Perhaps the prophecy of Balaam, in Numbers xxiv. 17, that a Star should arise out of Jacob. And this prophecy points to Jesus, the Messiah, who is the "bright and Morning Star." *Rev.* xx. 16.

Q. What guided the wise men to Jesus?

A. "The Star which they saw, went before them till it came and stood over the place where the young child was."

LESSON THIRTY-SIXTH.

The Epiphany—continued.

Q. What did the wise men when they saw the Holy Child?

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A. They worshipped Him, and presented unto Him gifts.

Q. What gifts did they present to Christ?

A. Gold, frankincense, and myrrh.

Q. What was the symbolic meaning of these gifts

A. They offered frankincense, because He was God; gold, because He was a king; and myrrh, because He was to die for mankind.

Q. For what purpose was myrrh used among the Jews?

A. To embalm and prepare bodies for burial.

Q. What was the merciful design of God in making known His Son to the wise men?

A. To show that Gentiles as well as Jews should have the offer of salvation, and that the time had come when there should be but one fold under one Shepherd, Jesus Christ.

Q. Who were Gentiles?

A. It was a name given by the Jews to all who had not received the law as given by Moses.

Q. How is Christ now made manifest to the heathen?

A. By sending missionaries to teach and baptize them.

Q. What is a mission?

A. It is an ecclesiastical station, where one or more clergymen are placed to promulgate the Gospel of Christ.

Q. How are missions to be supported?

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A. By the members of the Church, who should do all in their power to help on the work of spreading the Gospel.

Q. What was the Saviour's command? *Matt.* x. 8

A. "Freely ye have received, freely give."

Presentation of Christ.

Q. When does the Festival of the Presentation of Christ in the Temple take place?

A. On the second day of February, being forty days after Christmas.

Q. What did the Jewish law require concerning the first-born son? *Exod.* xxii. 29.

A. That he should be holy unto the Lord for the Temple service, or else be redeemed with an offering. *Num.* xviii. 15.

Q. What did the Jewish parents forty days after the birth of a child?

A. They took him into the Temple and presented him to the Lord, but were permitted to redeem him with an offering of five shekels.

Q. What did the mother offer for her purification?

A. A lamb of the first year, and a pigeon or a turtle-dove. If too poor to bring a lamb, she could bring two pigeons. *Lev.* xii. 6.

Q. Why did our Saviour submit to these laws?

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A. Because He was born under the law, and He chose in all the particulars of His life that a strict obedience should be paid to the public ordinances of religion.

Q. What should we learn from this early dedication of our Lord, by His mother?

A. Parents should follow her example, and bring their infant children to Christ in Baptism.

Q. Where do you find the only incident in relation to our Lord's childhood recorded? *Luke* ii. 42, 46.

A. At the age of twelve years Jesus went with His mother and Joseph to the Passover at Jerusalem, and remained in the Temple after they had gone, "in the midst of the Doctors, both hearing them and asking them questions."

LESSON THIRTY-SEVENTH.

The Annunciation.

Q. When does the Festival of the Annunciation occur?

A On the twenty-fifth of March

Q. What is meant by the "Annunciation of the Virgin Mary?"

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A. The declaration of the Angel Gabriel to Mary, that she should be the mother of the Lord Jesus.

Q. What was the salutation of the Angel? *Luke* i. 28.

A. "Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women."

Q. To whom did the Angel Gabriel first announce the birth of Christ? *Luke* i. 13, 17.

A. To Zacharias the priest, at the same time that he foretold the birth of John, the forerunner of Christ.

Q. How long after this did Gabriel announce to Mary that she should be the mother of Christ?

A. Six months. *Luke* i. 26.

Q. What other announcement should here be noticed? *Matt.* i. 21.

A. That of the Angel of the Lord to Joseph in a dream, saying that the Son of Mary should be the Saviour of the world.

Q. What ancient prophecy had foretold His name? *Isaiah* vii. 14.

A. The prophecy of Isaiah, which said He should be called Immanuel,—"God with us."

Q. What song of praise is recorded in Luke i. 46?

A. The song of the Virgin Mary, after the announcement of the Angel; it is called the "Magnificat," and begins: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

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Movable Feasts and Fasts.

Q. What is the third Sunday before Lent called?

A. Septuagesima, because it is about 70 days before Easter.

Q. What is the second Sunday before Lent called?

A. Sexagesima, because it is about 60 days before Easter.

Q. What is the next Sunday before Lent called?

A. Quinquagesima, because it is 50 days before Easter.

Q. What seems to be the design of the Church in these Sundays?

A. It is to call us from the feasting and joy of Christmas, to prepare for the approaching season of Lent.

Q. What do you notice in the Epistles and Gospels for these Sundays?

A. That they are taken from those portions of Scripture which exhort us to mortification, repentance, and charity.

Q. Do these Sundays come on the same day every year?

A. No, they all depend on Easter, and are therefore called movable feasts.

Q. Why is Easter a movable feast?

A. Because the crucifixion of Christ, which fixes the time of the resurrection, took place at the time

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of the Jewish Passover, which was dependent on the moon. (See page 130.)

Q. What are the movable feasts and fasts?

A. All those Holy Days which depend on Easter, and being calculated from it, are subject to its changes.

Q. What are immovable feasts?

A. Those Holy Days which do not depend upon Easter, but are permanently fixed to certain days of the year, as Christmas, all the Saints' days, and some others.

LESSON THIRTY-EIGHTH.

Lent.

Q. What is meant by the Season of Lent?

A. The term Lent is the Saxon word for Spring, and has been applied to the Spring Fast observed by Christians before the Festival of Easter.

Q. What was the probable origin of this Fast?

A. This Fast, like other Christian observances, was probably taken from the Jewish Church.

Q. With what does it correspond?

A. With the preparation of the Jews for their yearly expiation, or day of atonement.

Q. In what respect does Lent correspond with this?

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A. It corresponds to it in point of time, because it comes forty days before the expiation of the sins of the world by the death of our Saviour.

Q. Why is this season limited to forty days?

A. The number 40 was very anciently appropriated to seasons of repentance and humiliation.

Q. Mention some instances from the Old Testament.

A. Moses and Elijah each fasted forty days, and the Ninevites had forty days given them for repentance.

Q. What was the example of our Lord in this respect?

A. "Jesus fasted forty days and forty nights." *Matt.* iv. 2.

Q. Wherein consists the propriety of this fast?

A. Humiliation and repentance are essential characteristics of the sincere Christian.

Q. Of what is there always danger?

A. That we might forget these duties unless there were a special season set apart for the solemn discharge of them.

Lent—continued.

Q. What time has been set apart by the Church as most proper for this duty of humiliation and penitence?

A. The forty days before Easter, which include the Anniversary of the sufferings and death of Christ.

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Q. What should we at this time call to mind?

A. The sins which brought our Saviour to the cross, and we should express our deep sorrow for them by acts of self-denial.

Q. How was the season of Lent observed by the primitive Christians?

A. It was kept with the most rigid exactness. No festivities were allowed, and they fasted every day till sunset.

Q. How should Christians now spend Lent?

A. The public services of the Church should be regularly attended, and a larger portion of time should be given to self-examination and prayer, and to acts of charity and mercy.

Q. What is fasting, in the sense in which the Church uses the word?

A. Abstinence from food, eating simpler fare than usual, or only what is necessary for health, and avoiding luxuries.

Q. What should we do with what is thus saved?

A. We should devote it to the relief of the sick and needy.

Q. What effect will the solemn exercises of this season have on us, if faithfully observed?

A. They will strengthen our holy purposes, arm us against sin, and enable us to resist the temptations of the world.

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LESSON THIRTY-NINTH.

Ash-Wednesday.

Q. What is the first day of Lent called?

A. Ash-Wednesday.

Q. Why is it called Ash-Wednesday?

A. It is so called from the ancient custom of putting ashes on the head to express sorrow for sin.

Q. What instances are given in the Old Testament of this practice? *Dan.* ix. 3.

A. On one occasion David sought the Lord with prayer, "fasting in sackcloth and ashes."

Q. What did the people of Nineveh? *Jonah* iii. 6.

A. The people of Nineveh, from the least to the greatest, put on sackcloth and sat in ashes, and God forgave them.

Q. What did our Saviour say of Tyre and Sidon? *Matt.* xi. 21.

A. That they would have repented long ago in "sackcloth and ashes," if they had seen His mighty works.

Q. Why does Lent begin forty-six days before Easter?

A. Because there are six Sundays in Lent, and every Sunday is a festival, and when the Sundays are taken out there remain but forty days

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Q. Why will not the Church allow Sunday to be a fast day?

A. Because our Lord arose from the dead on the first day of the week; and it has always been a day joy.

Holy Week.

Q. What is the last week of Lent called?

A. Passion Week, the Great Week, and Holy Week.

Q. Why is it called Passion Week?

A. Because it is devoted to the commemoration of the sufferings and death of Christ.

Q. Why is the last week of Lent called the Great Week?

A. On account of the great events which took place in it, and the great blessings which we derive therefrom.

Q. Why is it called Holy Week?

A. From the extraordinary and solemn services which take place at that time.

Q. What is the Sunday with which Holy Week begins called?

A. Palm Sunday.

Q. Why is it so called? *John* xii. 13.

A. Because on that day, as Christ made His triumphal entry into Jerusalem, the people cut off palm branches and strewed them in His way.

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Q. What was the cry of the multitude as they did this?

A. "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." *John* xii. 13.

Q. What did Christ as He came near Jerusalem? *Luke* xix. 41.

A. He wept over it as He prophesied its destruction.

Q. What other events occurred on Palm Sunday?

A. Jesus went into the Temple and cast out all them that bought and sold in the Temple, and overthrew the tables of the money-changers. *Matt.* xxi. 12.

Q. What else did He on this day?

A. The blind and the lame came to Him in the Temple, and He healed them. *Matt.* xxi. 14.

Q. Where did Jesus go on the evening of this day?

A. "He went out of the city into Bethany, and lodged there" with His disciples. *Matt.* xxi. 17; *Mark* xi. 11.

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LESSON FORTIETH.

Events of Holy Week.

Q. What took place on Monday of the Holy Week?

A. Christ returned to the city of Jerusalem, and on his way cursed the barren fig-tree. *Matt.* xxi. 19.

Q. What else did He on Monday? *Mark.* xi. 15.

A. He again cast out of the Temple those that bought and sold, and overthrew the tables of the money-changers.

Q. What were the principal events of Tuesday?

A. Christ spake the parables of the "Father and his two sons," "The vineyard let out to husbandmen," "The wedding garment," "The ten virgins," "The talents," "The sheep and the goats."

Q. What did Christ foretell as He left the Temple on Tuesday?

A. He foretold the destruction of Jerusalem, and of the Temple, and of the end of the world. *Luke.* xxi.

Q. Where did Jesus go on Tuesday night? *Luke* xxi. 37.

A. He went out and abode in the Mount of Olives

Q. What were the principal events of Wednesday?

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A. Christ foretold to the disciples His betrayal and crucifixion; the chief priests took council against Jesus; and Judas Iscariot bargained to betray Him for thirty pieces of silver.

Q. What was the principal event of Thursday?

A. The institution of the Lord's Supper. Jesus also washed the disciples' feet, to teach them humility, and foretold Peter's denial.

Q. What happened during Thursday night? *John* xviii. 3, 12.

A. Judas came with the officers, with lanterns and torches, and led Jesus bound to the palace of the High Priest.

Prophecies concerning Holy Week.

Q. What did Isaiah prophesy concerning the Messiah? *Is.* liii.

A. That the Messiah should be a "Man of sorrows," "oppressed," "afflicted," "wounded," and "cut off from the land of the living."

Q. What does Zechariah prophesy concerning Christ?

A. That He should be betrayed for thirty pieces of silver (xi. 12); and that they should look on Him whom they pierced (xii. 10).

Q. What did David prophesy concerning the crucifixion?

A. "They pierced my hands and my feet," . . .

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"and in my thirst they gave me vinegar to drink." *Ps.* xxii. and lxix.

Q. What other prophecy was fulfilled? *John* xix. 36.

A. That "a bone of Him shall not be broken." *Ex.* xii. 46.

Q. How were the sufferings of Christ typified in the Jewish Church?

A. The Paschal Lamb, slain at the Passover, was a type of the Lamb of God who was to be slain for the sins of the world.

Q. What was the most prominent type of the sacrifice of Christ in the Jewish Church?

A. The yearly sin-offering, made for the whole nation of the Jews on the great day of atonement.

Q. What did the High Priest on that day? *Lev.* xvi. 15, 16.

A. He sprinkled the blood of the sin-offering upon and before the mercy-seat, and made atonement for the people.

Q. How does St. Paul represent Christ, in allusion to this ceremony? *Heb.* ix. 11, 12.

A. "Christ being come, a High Priest, ... neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

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LESSON FORTY-FIRST.

Good-Friday.

Q. What fast does the Church celebrate on Friday of Holy Week, called Good-Friday?

A. The fast which commemorates the crucifixion of Christ.

Q. Why is this day called *Good*-Friday?

A. Because of the great good which we derive from the death of Christ, even our salvation.

Q. What occurred early on the morning of Good-Friday?

A. Jesus was mocked, scourged, smitten, and crowned with thorns, and then led to Mount Calvary, where He was crucified at the third hour. *Mark* xv. 25.

Q. What fixes the day of the crucifixion beyond all doubt?

A. The crucifixion occurred on the day before the Jewish Passover, which was an Anniversary fixed, and kept by the Jews to this day.

Q. On what day of the year does this Anniversary come?

A. On the Sabbath (Saturday), after the full moon which falls on or next after the 21st day of March.

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Q. With what did the time of Christ's death correspond?

A. With the killing of the Paschal Lamb for the Passover: it was done on the afternoon of *Friday*, which was called "the day of preparation."

Q. At what hour did Christ die? *Matt.* xxvii. 46.

A. About the ninth hour, or three o'clock in the afternoon, at the same time that the Jews were offering the Paschal Lamb in the Temple.*

Q. What is Jesus called in Scripture? *John* i. 29.

A. "The Lamb of God, that taketh away the sin of the world."

Q. What sayings of our Lord, while on the Cross, are recorded?

A. Seven sayings are recorded by the Apostles.

Q. What is the first saying? *Luke* xxiii. 34.

A. "Father, forgive them; for they know not what they do."

Q. What were His next words? *Luke* xxiii. 43.

A. He said to the penitent thief: "To-day shalt thou be with me in Paradise."

Q. What did Jesus then say to His mother and St. John? *John* xix. 26.

A. "Woman, behold thy son." "Behold thy mother."

Q. What did Jesus say at the ninth hour? *Mark* xv. 34.

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* Horne's Introduction, vol. ii., p. 128.

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A. "*Eloi, Eloi, lama sabachthani*, which is, being interpreted, My God, My God, why hast thou forsaken me.".

Q. What is the fifth saying of Christ? *John* xix 28

A. Jesus said, "I thirst."

Q. When they gave Him vinegar to drink, what said He?

A. "It is finished." *John* xix. 30.

Q. What were the last words of Jesus? *Luke* xxiii. 46.

A. "Father, into thy hands I commend my spirit."

Q. Who took the body of Jesus down from the cross?

A. Joseph of Arimathea came and took the body of Jesus; and Nicodemus brought a mixture of myrrh and aloes, a hundred pounds weight, and together they wound it in linen with the spices for burial. *John* xix. 39.

Q. Where did they place the body of Jesus? *Matt.* xxvii. 60.

A. In the new tomb of Joseph, hewn out of the rock, wherein no man was yet laid.

Q. Where was the Sepulchre? *John* xix. 41.

A. In a garden near the place where Jesus was crucified.

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LESSON FORTY-SECOND.

Good-Friday—continued.

Q. Why was it necessary that Christ should thus suffer? 1 *Peter* ii. 24.

A. That He might "His own self bare our sins in His own body on the tree."

Q. What did Christ say at His Last Supper? *Matt.* xxvi. 28.

A. "This is my blood, of the New Testament, which is *shed* for many for the *remission* of *sins*." And again, that He is the Good Shepherd who giveth His life for the sheep.

Q. What does St. Paul say of Christ's death?

A. "Christ died for the ungodly." *Rom.* v. 6. And "Christ was once offered to bear the sins of many." *Heb.* ix. 28.

Q. What instruction should we derive from the death and sufferings of Christ?

A. We should learn the infinite evil and guilt of sin, which could not be pardoned without this sacrifice.

Q. What should the sufferings of Christ, for our sakes, excite in us?

A. The liveliest emotions of gratitude and love.

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Q. What is said by historians of death by crucifixion?

A. "It was a Roman punishment, lingering, and painful, and only inflicted on the greatest criminals."

Q. When was the body of Jesus taken down from the cross?

A. On Friday night, so that the body might not remain on the cross on the Sabbath-day. *John* xix. 31.

Q. What was commanded with reference to persons executed under the law of Moses? *Deut.* xxi. 23.

A. "His body shall not remain all night upon the tree, . . . but thou shalt bury him that day."

Easter Even.

Q. What is Saturday in Holy Week called?

A. Easter Even.

Q What is the fast of this day designed to commemorate?

A. The state in which our Saviour was between His death and resurrection.

Q. What did the disciples on this day?

A. "They rested on the Sabbath-day according to the commandment." *Luke* xxiii. 56

Q. What event is recorded of this day? *Matt.* xxvii. 62.

A. The chief Priests and Pharisees came to Pilate

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and demanded that the sepulchre of Jesus should be watched.

Q. What reason did they give for this?

A. That Christ had said He would rise on the third day, and they feared that His disciples might steal the body away, and say that He had risen from the dead.

Q. What was Pilate's reply?

A. "Ye have a watch, go your way, make it as sure as you can;" and so they made the sepulchre sure, and placed around the tomb a guard of soldiers.

Q. What was the condition of Rome at this time?

A. It was at the height of its power, and its military discipline was most strict and effective.

Q. What was the punishment for a sentinel who slept at his post?

A. The punishment was death.

Q. Why were these precautions permitted by God?

A. Probably to make the fact of Christ's resurrection more widely known, and attested by enemies as well as friends.

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LESSON FORTY-THIRD.

Easter Even—continued.

Q. Where was Jesus on Saturday of Holy Week?

A. His body lay in the tomb of Joseph, and His soul was in Paradise. *Luke* xxiii. 55.

Q. What does St. Peter say of Christ at this time? 1 *Peter* iii. 19.

A. That "being put to death in the flesh, but quickened by the Spirit, . . . He went and preached unto the spirits in prison."

Q. What fact is certain from the words of Jesus to the penitent thief, "To-day shalt thou be with Me in Paradise?"

A. They determine the fact that the soul of the Lord Jesus went to some place, to which, as the habitation of the righteous, the soul of the penitent thief was also admitted.

Q. What is this place called by our Lord?

A. "Paradise," and "Abraham's bosom." *Luke* xvi. 22, and xxiii. 43.

Q. How do we know that this place was not heaven?

A. Because, after our Lord's resurrection, He said to Mary Magdalene: "Touch Me not; for I am not yet ascended to My Father." *John* xx. 17.

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Q. What testimony did Christ give that the holy dead had not ascended into heaven?

A. "No man hath ascended up to heaven."

Q. Quote from Acts ii. 34, to show that Christ had so taught His disciples.

A. "David is not ascended into the heavens."

Q. What do we learn from all these facts?

A. That there must be a place (not heaven) where the spirits of the departed remain till the judgment-day.

Place of Departed Spirits.

Q. What is the place of departed spirits called in the Greek version of the New Testament?

A. It is called Hades, and is the general receptacle of all departed souls, where they are reserved in comparative happiness or misery until the resurrection at the last day.

Q. How was the word Hades translated in our English Bibles?

A. It was translated *Hell*, which meant at that time a "covered, hidden, or invisible place," and was therefore the best word they could find as an equivalent for the word Hades.

Q. To what place is it declared in the Apostles' Creed that Christ descended?

A. "He descended into hell," which the Prayer-

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book declares means the same as "the place of departed spirits."

Q. What words of David are expressly applied by St. Peter to Christ, between His crucifixion and resurrection?

A. "Thou wilt not leave my soul in hell." *Acts* ii. 27.

Q. What does St. Peter say that David meant?

A. He says that David, being a prophet, spake of the resurrection of Christ, that His soul was not left in Hell.

Q. What is the main source of difficulty in relation to the doctrine of Christ's descent into Hell?

A. It arises from the fact that two entirely different words in the original language of the New Testament are translated in our version by the single word *Hell*.

Q. What are these two words?

A. Hades and Gehenna. *Hades* means the *general* receptacle of *all* departed spirits, and *Gehenna* means the place of torment.

Q. What part of Hell, or the place of departed spirits, does the word Paradise represent, where Jesus went with the penitent thief?

A. It means that part where the souls of the righteous "are in joy and felicity," waiting for the general resurrection.

Q. What will they then have at the resurrection?

A. They will have their perfect consummation and

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bliss, both in body and soul, and enter into God's eternal and everlasting glory.

Q. What has come to be the popular meaning of the word Hell?

A. It has come to mean, as generally used, the place of the final punishment of the wicked, so that from the word having two meanings, there is danger of confusion of ideas among the unlearned.

Q. Repeat here the two meanings attached to the word.

A. One meaning of the word Hell is, the place of all departed souls, where they remain in comparative happiness or misery until the judgment-day.

Q. What is the other meaning?

A. The other meaning of the word Hell is, the place of the final and everlasting punishment of the wicked.

LESSON FORTY-FOURTH

Easter Day.

Q. What event does the Church celebrate on **Easter Day**?

A. The resurrection of Christ.

Q. What was Easter Day called by the early Christians?

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A. The Queen of Festivals, and it was more honored than any other Festival.

Q. What happened on the first great Easter Day?

A. The angel of the Lord descended from heaven and rolled back the stone from the door of the sepulchre and sat upon it.

Q. What was the appearance of the Angel?

A. "His countenance was like lightning, and his raiment white as snow, and for fear of him the keepers did shake, and became as dead men."

Q. Who came to see the sepulchre very early in the morning? *Luke* xxiv. 10.

A. Mary Magdalene, Joanna, and Mary, the mother of James and Salome, wife of Zebedee, mother of James the Great and John. *Mark* xvi. 1.

Q. What did the Angel say to the women?

A. "He is not here, He is risen, as He said: Come, see the place where the Lord lay."

Q. What did the Angel tell them to do?

A. He told the women to go quickly, and tell His disciples that Christ was risen from the dead. *Matt.* xxviii. 7.

Q. Whom did they meet as they went to tell the disciples?

A. Jesus met them, saying, All hail, and they worshipped Him.

Q. What did Jesus bid the women do?

A. He said: "Go, tell My brethren that they go into Galilee, and there shall they see Me."

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Easter—continued.

Q. To whom did Jesus first appear after His resurrection?

A. He appeared first to Mary Magdalene, out of whom He had cast seven devils. *Mark* xvi. 9.

Q. To whom did He next appear? 1 *Cor.* xv. 5.

A. To Simon Peter, and to Cleopas and another disciple on their way to Emmaus. *Luke* xxiv. 15–34.

Q. Who was the other disciple?*

A. "It is very evident from a careful reading of the 24th chapter of Luke, that St. Luke himself was the '*other disciple*.' The writer of the Gospel and the speaker are the same."

Q. What happened on the evening of the first Lord's Day?

A. Our Lord appeared to His disciples, Thomas being absent, and said unto them, Peace be unto you: as My Father hath sent Me, even so send I you. *John* xx. 21.

Q. When did Jesus next appear to the disciples? *John* xx. 26.

A. Eight days after, when Thomas was with them.

Q. Where did the eleven see Jesus at another time? *Matt.* xxviii. 16.

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* Robinson's Calmet, p. 641.

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A. In a mountain in Galilee, where Jesus had appointed to meet them.

Q. What command did Jesus give then on this occasion?

A. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Q. When did Jesus appear to His disciples again? *John* xxi. 4.

A. At the Sea of Tiberias, at which time Jesus asked Peter three times if he loved Him, and told Peter to "feed His lambs," and "feed His sheep."

Q. What number of persons saw Jesus at another time?

A. "He was seen of five hundred brethren at once." 1 *Cor.* xv. 6.

Easter—continued.

Q. What did the watch who guarded the Saviour's tomb say about His resurrection?

A. They went to the chief Priests and told them all that had come to pass. *Matt.* xxviii. 11, 12.

Q. What did the chief Priests do when they had taken counsel?

A. They bribed the soldiers to say that Christ's body was stolen by His disciples while they slept.

Q. What did the soldiers?

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A. They did as they were taught, and this saying is reported among the Jews till this day.

Q. When did Jesus prove to His disciples that He had risen with the same body which was crucified? *Luke* xxiv. 39.

A. In Jerusalem, when the eleven were together talking of His resurrection, He showed them the print of the nails in His hands and feet, and He did eat before them.

Q. What does St. Paul say of the resurrection of our bodies? *Phil.* iii. 21.

A. The Lord Jesus shall change our vile body that it may be fashioned like unto His glorious body; and St. John says: "When He shall appear, we shall be like Him."

Q. What event gives us an idea of what this change will be? *Matt.* xvii. 2.

A. "The transfiguration of Christ, when His face did shine as the sun, and His raiment was white as the light."

Q. What does Jesus say of the resurrection?

A. "The hour is coming in the which all that are in the graves shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." *John* v. 28, 29

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LESSON FORTY-FIFTH.

Ember Days.

Q. When do the Ember Days occur?

A. In the spring, summer, autumn, and winter and were anciently called the "Fasts of the four seasons."

Q. What are the Ember Days?

A. They are the Wednesdays, Fridays, and Saturdays after the first Sunday in Lent, after Whitsunday, and after the 14th of September, and the 13th of December.

Q. Why are they set apart as fast days?

A. Because the Sundays after them were the stated times of ordination in the Church.

Q. What is the design of the Church in these days?

A. It is to call her members, by prayer and fasting, to invoke the Divine aid on the choice of ministers of the Gospel.

Q. What example have we for so doing in Scripture? *Acts* xiv.

A. When the Apostles ordained men to the ministry, they fasted and prayed, and commended them to the Lord.

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Rogation Days.

Q. What are Rogation Days?

A. The Monday, Tuesday, and Wednesday before Ascension Day.

Q. Why are they so called?

A. From the word *Rogare*, which means to beseech.

Q. What was the custom of the ancient Church on these days?

A. To chant litanies, and observe them as fast days.

Q. What is expected of the members of the Church on these days?

A. The homilies recommended by our General Convention, "set forth abstinence and extraordinary acts of devotion."*

Ascension Day.

Q. When does the Church commemorate the Ascension of Christ into heaven?

A. Forty days after the resurrection. *Acts* i. 3.

Q. What powers did Christ bestow on His disciples at His last meeting with them? *Mark* xvi. 17, 18.

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* Rev. Wm. Staunton's Dictionary of the Church, p. 409.

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A. The power to work miracles, cast out devils, heal the sick, and speak with new tongues or languages.

Q. Where did Jesus tell them to remain? *Luke* xxiv 49.

A. He bade them tarry in Jerusalem till they were endowed with power from on high.

Q. What happened when he had said this?

A. He led them out as far as Bethany, and lifted up His hands and blessed them, and while He blessed them He was parted from them, and carried up into heaven.

Q. While the disciples were looking up, who appeared to them?

A. Two angels, who told them that Jesus should come again in like manner, as they had seen him go into heaven.

Q. Where is Jesus now?

A. At the right hand of God, where He ever liveth to make intercession for us.

Q. What did David prophesy concerning our Lord's ascension, in the 68th Psalm?

A. "Thou hast ascended up on high, and hast led captivity captive."

Q. What does "leading captivity captive," mean?

A. It means the triumph of Christ over Satan and Death, making captives of our former captors.

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LESSON FORTY-SIXTH.

Whitsun-Day.

Q. When does the Festival of Whitsun-Day occur?

A. Ten days after the ascension of Christ.

Q. What festival of the Jews corresponds with this day?

A. The day of Pentecost, or the fiftieth day after the Passover.

Q. What event is commemorated on this day?

A. The descent of the Holy Ghost on the Apostles, in the shape of tongues of fire. *Acts* ii. 2.

Q. What filled the house where they were sitting?

A. A sound from heaven, as of a rushing mighty wind.

Q. For what purpose was the Holy Ghost sent?

A. To "teach the Apostles; and to bring all things to their remembrance;" and give them courage to preach the Gospel. *John* xiv. 26.

Q. What did they begin to do at once?

A. "To speak with other tongues, as the Spirit gave them utterance."

Q. What did this enable them to do?

A. To preach the Gospel to all nations, in all languages.

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Q. By what other name does Christ call the Holy Spirit?

A. "The Comforter," who should teach them all things.

Q. What is the office of the Holy Spirit?

A. To reprove, and convince the world of sin, righteousness, and judgment. *John* xvi. 8.

Q. Why was this festival called Whitsun-Day?

A. Pentecost, in German, is Pfingsten, whence Whingsten, and Whitsun.

Others, as if it were White or Whit Sunday, suppose it named from the light which fell on the Apostles, and from the white garments worn in the primitive Church by the many baptized on that day.

Trinity Sunday.

Q When does Trinity Sunday occur?

A. The next Sunday after Whitsun-Day.

Q. What doctrine does the Church contemplate on Trinity Sunday?

A. The doctrine of the Trinity, which means that there are three Persons in the Godhead.

Q. Name the persons in the Trinity.

A. The Father, the Son, and the Holy Ghost.

Q. What text of Scripture distinctly states this fact?

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A. St. John, the beloved disciple, says, "there are *three* that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are One." *John* v. 7.

Q. For what sacrament is the Trinity mentioned by Christ?

A. He commanded His disciples to baptize all nations in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. Quote again our Saviour's words where He speaks of the three Persons. *John* xv. 26.

A. "When the *Comforter* is come, whom *I will* send unto you *from the Father*, . . . which proceedeth from the Father, He shall testify of Me."

Q Quote from Genesis, in proof that there is more than one Person in the Godhead. *Gen.* i. 26.

A. "God said, Let *us* make man in our image, after our likeness."

Q. Quote from Hebrews i. 2, to show that the Son of God was alluded to in this verse.

A. "God hath in these last days spoken unto us by His Son, ... by *whom* also He made the worlds."

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LESSON FORTY-SEVENTH.

Trinity—continued.

Q. By what name did St. John call the second Person in the Trinity?

A. "The Word," "and the Lamb of God." *John* i. 1, 36.

Q. Repeat the first verse of the first chapter of St. John.

A. "In the beginning was the Word, and the Word was with God, and the *Word was God*."

Q. What word was used by ancient Jewish writers in speaking of the expected Messiah?

A. The Chaldee Paraphrasts use the word Memra in those places where Moses puts the name Jehovah.*

Q. What is the meaning of the word Memra?

A. It means Word.

Q. What attributes do they ascribe to Memra or the Word?

A. All the attributes of Deity; these writers say it was Memra who appeared to Moses on Mount Sinai, and in the burning bush, who gave the Law, and performed the miracles in the wilderness.

Q. What does St. Paul say concerning Christ? 1 *Tim.* iii. 16.

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* Cruden's Concordance, p. 698.

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A. "Great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world."

Q. What does St. Paul say in Hebrews i. 8, that God saith?

A. "He saith unto the *Son*, *Thy Throne, O God*, is for ever and ever."

Q. What does Jesus say to St. John in Rev. i. 8?

A. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the *Almighty*."

Q. What is the third Person in the Trinity called?

A. "The Holy Ghost," "the Spirit of Truth," the Spirit of God," and "the Comforter:" in Hebrew "Shechinah."

Q. From whom does the Holy Ghost proceed?

A. "From the Father." *John* xv. 26.

Q. How did the Holy Ghost descend upon Jesus Christ?

A. The Spirit of God descended, like a Dove, upon Christ at His baptism.

Q. In what shape did the Holy Ghost come upon the Apostles?

A. In the shape of tongues of fire, with the sound of a rushing mighty wind.

Q. Quote a text in reference to the personality of the Holy Ghost. 1 *Cor.* xii. 4, 11.

A. "There are diversities of gifts but" . . . "the

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self-same Spirit dividing to every man severally as *He will.*"

Q. Quote a text of the same bearing. *Acts* xiii. 2.

A. "The HOLY GHOST said, Separate *Me* Barnabas and Saul for the work whereunto *I have called them.*"

Q. What does Christ say on the personality of the Holy Ghost?

A. "When the Comforter is come, whom I will send unto you, *He* shall testify of me," and again: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, *He shall teach* you all things. *John* xv. 26; xiv. 26.

Q. What does Christ say of the sin against the Holy Ghost?

"Unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." *Luke* xii. 10.

LESSON FORTY-EIGHTH.

Saints' Days—St. Andrew's Day.

Q. What may be said concerning the Sundays from Trinity to Advent?

A. The design of the Church in that part of the year is to instruct us in the duties of the Christian life.

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Q. To what days shall we now turn our attention?

A. To the Holy Days connected with the lives of the Apostles, commencing with the Festival of St. Andrew.

Q. Why does the Church celebrate the Festival of St. Andrew at the beginning of Advent?

A. Because he was the first who "found the Messias," and the first who brought others to Him. *John* i. 40, 41.

Q. Whom did Andrew first bring to Christ? *John* i 41.

A. "He first findeth his own brother Simon," and brought him to Christ.

Q. Whose sons were they?

A. They were sons of Jonas, a fisherman of Galilee.

Q. How came St. Andrew acquainted with our Saviour?

A. Andrew was a disciple of John the Baptist, and was with him one day when Jesus passed by and John said, "Behold the Lamb of God."

Q. What did Andrew then?

A. He followed Christ without delay.

Q. When did Andrew and Simon Peter become the constant attendants of the Saviour?

A. Soon after this, as they were fishing, Jesus said unto them; "Follow Me, and I will make you fishers of men;" when they left all and followed Him.

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Q. To what is the Church compared in *Matt.* xiii. 47?

A. "To a net that was cast into the sea, and gathered of every kind."

Q. Where did St. Andrew first preach the Gospel?*

A. In Scythia, and the neighboring countries After this he is said to have visited Epirus, Galatia and Achaia.†

Q. In what country did he suffer martyrdom?

A. In Patræa, in Achaia, where he laid down his life to confirm the truths of the Gospel which he taught.

Q. How did his zeal in preaching Christ affect Ægeus, the governor of Achaia?

A. It enraged him to such an extent that he ordered him to be scourged, and then crucified.

Q. How was he crucified, in order to make his death more lingering?

A. He was fastened to the cross with cords, instead of nails.

Q. What was the shape of the cross?

A. It was in the form of the letter X, and is known by the name of St. Andrew's Cross.

Q. How did he endure his martyrdom?

A. With the greatest cheerfulness and triumph joyfully saluting the cross on which he was to suffer

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* "Lives of the Apostles," published by Society for P. C K., London, 1851. † Calmet, p. 59.

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Q. What did he while on the cross?

A. He instructed the people, and exhorted them, even under the agonies of a lingering death.

Q. What should his patient endurance teach us?

A. To bear afflictions and persecutions with a patient and resolute mind, and to rejoice that we are accounted worthy to suffer for the name of Christ.

LESSON FORTY-NINTH.

St. Thomas' Day.

Q. When does the Festival of St. Thomas occur?

A. On the twenty-first day of December.

Q. Of what country and kindred was St. Thomas?

A. Thomas, or Didymus, was a Jew, and probably a Galilean.

Q. What was his occupation? *John* xxi. 2, 3.

A. He was a fisherman.

Q. When the disciples endeavored to dissuade Jesus from returning to Judea, lest the Jews should stone Him, what did St. Thomas say? *John* xi. 16.

A. "Let us also go, that we may die with Him."

Q. What is the most remarkable event recorded of him?

A. His sudden conviction of the truth of our

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Lord's resurrection, after the most obstinate incredulity.

Q. What proof did St. Thomas require?

A. He said he would not believe except he should see the print of the nails, and thrust his hand into our Saviour's side.

Q. How did Jesus remove this unbelief of St Thomas?

A. He appeared to the disciples on the next Sunday, when Thomas was with them, and gave him the proof that he desired.

Q. What were the kind words of Jesus to him?

A. "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side, and be not faithless but believing."

Q. What did Thomas promptly answer?

A. "My Lord, and my God."

Q. What benefit resulted from this doubt of St Thomas?

A. It serves to confirm our faith in Christ's resurrection, and proves, beyond all doubt, that the very same body of our Lord was raised which was crucified.

Q. Where did St. Thomas preach the Gospel?

A. He preached the Gospel in Parthia, also to the Medes and Persians, and in India, where he closed his labors.

Q. What traces of him have been found in modern times?

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A. A large body of Christians, having the three orders in the ministry, the Bible and the sacraments, have been found on the coast of Malabar, who say that their Church was founded by St. Thomas.*

Q. Who has visited the place where St. Thomas is said to have been martyred?

A. Bishop Heber, who says that St. Thomas preached in India, and was martyred at a place called Meleapoor, where the Eastern Christians point out the very spot called the mount of St. Thomas." †

Q. Through whose instrumentality was he killed?

A. Through the hostility of the Brahmins, who excited the people and the soldiery to take his life.

Q. From whom do we learn many particulars of his life?

A. From the writings of St. Chrysostom, bishop of Constantinople, and Gregory Nazianzen.

Q. What is meant by faith in Christ?

A. It means a sincere belief in the facts related of Christ in His Gospel, and a supreme reliance on His merits and grace.

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* See page 48.

† "Lives of the Apostles," S. P. C. K., p. 104.

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LESSON FIFTIETH.

St. Stephen's Day.

Q. When does the Festival of St. Stephen occur?

A. On the twenty-sixth day of December.

Q. Why did the Church place this festival immed tely after Christmas?

A. Because St. Stephen was the first who suffered martyrdom for Christ's sake.

Q. Who was St. Stephen?

A. He was a converted Jew, and one of the seven Deacons ordained by the Apostles. *Acts* vi. 5.

Q. What was his character?

A. He was full of faith and the Holy Ghost.

Q. What is related of St. Stephen, and how did the Jews, to whom he preached the Gospel, feel towards him?

A. Stephen did great wonders and miracles, and the word of God increased so much that the malice of the unbelieving Jews was excited against him.

Q. What did some of these Jews? *Acts* vi. 9.

A. They opposed and disputed with Stephen, but were not able to answer him, or resist the wisdom by which he spake.

Q. What did they then?

A. They suborned false witnesses, who said they

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h s heard Him speak blasphemous words against Moses, and against God.

Q. Of what else did they accuse him?

A. Of endeavoring to abolish the religion which God had established by Moses.

Q. How did St. Stephen defend himself?

A. With the greatest clearness he proved to them that the Mosaic dispensation was not to be permanent, but was a type of the Church which Christ should establish.

Q. How did the judges hear his defence?

A. With rage and fury. "They were cut to the heart" by the truths which Stephen uttered.

Q. What did Stephen see just after he had finished his defence?

A. He saw heaven opened, and the Son of Man standing on the right hand of God.

Q. What did they immediately after he said he saw this glorious sight?

A. They cast him out of the city, and stoned him.

Q. How did Stephen feel towards his murderers?

A. He prayed that the Lord would not lay this sin to their charge.

Q. What does Christ command us to do?

A. To forgive those that trespass against us.

Q. What are His own words? *Matt.* vi. 14.

A. "If ye forgive not men their trespasses, neither will your Father forgive you."

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Q. What is the perfection of goodness? *Matt* v. 44.

A. "To love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

LESSON FIFTY-FIRST.

St. John's Day.

Q. When does the Festival of St. John the Evangelist occur?

A. On the twenty-seventh day of December.

Q. Why is St. John's Day placed so soon after Christmas?

A. Because St. John was the disciple whom Jesus loved.

Q. What was St. John?

A. He was a fisherman of Galilee, the son of Zebedee and Salome, and brother of James.

Q. What marks of favor did Christ bestow upon him?

A. Jesus chose John, with his brother James, and Peter, to be witnesses of the transfiguration, and of His agony in the garden of Gethsemane.

Q. Give another instance.

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A. At the Last Supper John lay on his Master's bosom, and Christ disclosed to him who it was that should betray Him; and to John, Christ committed the care of His mother.

Q. What new name did John receive from Christ?

A. He and his brother James, were surnamed Boanerges, or Sons of Thunder, for their zeal and energy in Christ's service.

Q. Why is the beloved disciple called the Evangelist?

A. Because he wrote a gospel, and to distinguish him from John the Baptist.

Q. What do we know of his age when called to the Apostleship?

A. He is supposed to have been about thirty years of age when called by our Saviour.

Q. How do we know this?

A. Because "he died at the age of one hundred years, in the third year of the reign of the Emperor Trajan, which was about seventy years after the death of Christ."*

Q. Where did St. John exercise his apostolic office?

A. Jerome says he founded and governed the seven Churches of Asia: Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.†

Q. Where was his place of residence?

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* Calmet p. 573. † Eusebius, lib. iii, c. 1.

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A. Ephesus, where the seventh Church had been founded many years before by St. Paul.

Q. What treatment did St. John receive from the Emperor Domitian, who persecuted the Church?

A. At his command St. John was sent bound to Rome, where he was cast into a caldron of boiling oil.*

Q. Did St. John die in this way?

A. No; he was taken out unhurt, and banished by the emperor to the Isle of Patmos, in the Ægean Sea.†

Q. What did he while there?

A. He wrote the book of the Revelation, and taught Christianity for several years, when he was recalled from banishment by the Emperor Nerva.

Q. Where did he then live?

A. At Ephesus, until the commencement of the reign of Trajan, when he died.

Q. What books of the New Testament did he write?

A. The Gospel of St. John, the Book of the Revelation, and three Epistles.

Q. What duty does St. John endeavor to impress upon all, in his writings?

A. The duty of love and charity.

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* Tertullian de Præf., c. 36. † Calmet, p. 678

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LESSON FIFTY-SECOND.

The Holy Innocents.

Q. When does the Festival of the Holy Innocents occur?

A. On the twenty-eighth day of December.

Q. What is the design of this day?

A. It is to commemorate one of the most tragic events of Gospel history.

Q. Why is it placed immediately after Christmas?

A. Because it was the "first considerable consequence of our Saviour's birth:" they were the first who suffered for Christ the death of martyrs.

Q. What was the occasion of the death of these innocent children?

A. Herod, who was king of Judea, at that time, feared that his kingdom would be in danger from Him who (the wise men had told him) was to be born King of the Jews.

Q. What did Herod therefore?

A. He endeavored to get the infant Jesus into his power.

Q. When he failed in this what did he?

A. In order to make sure of killing Christ, he sent forth and slew all the children in Bethlehem from two years old and under.

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Q. How did our Saviour escape this bloody design of Herod?

A. Joseph, at the command of God, took Jesus and His mother into Egypt, where they remained till the death of Herod.

Q. What prophecy was fulfilled in this?

A. "Out of Egypt have I called my Son." *Hosea* xi. 1; *Matt.* ii. 15.

Q. How was Herod punished for all his wickedness?

A. "He was smitten with many plagues and tortures."*

Conversion of St. Paul.

Q. On what day does the Church commemorate the conversion of St. Paul?

A. On the twenty-fifth day of January.

Q. Why is St. Paul commemorated by his conversion?

A. Because it is the most wonderful conversion recorded in the New Testament.

Q. Who was St. Paul?

A. He was originally called Saul; he was a Jew of the tribe of Benjamin, a Pharisee by sect, and a native of Tarsus in Cilicia, a city famous for its learning.

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* Josephus.

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Q. How was he educated?

A. In all the learning of the day, and was a scholar of the great Jewish rabbi Gamaliel.*

Q. What else was he taught?

A. The trade of tent-making: the Jews esteemed it necessary to teach their children trades as a resource against poverty and misfortune.

Q. How did he treat Christians before his conversion?

A. He persecuted them with great fury.

Q. Where did he first persecute them?

A. In Jerusalem first, and then he went to the High Priest to procure a commission to imprison Christians at Damascus.

Q. What happened to him while on his way to Damascus, breathing out threatenings and slaughter?

A. A light from heaven shone round about him, and a voice from heaven said unto him, "Saul, Saul, why persecutest thou me?"

Q. What did Saul reply?

A. "Who art thou, Lord?"

Q. What answer did he receive? *Acts* ix. 5.

A. "I am Jesus whom thou persecutest."

Q. What happened then?

A. Having been blinded by the intense light, he was led to Damascus, where he fasted three days.

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* Calmet's Dictionary, p. 727.

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LESSON FIFTY-THIRD

St. Paul—continued.

Q. Whom did God send to restore Saul's sight?

A. Ananias, supposed to be one of the seventy disciples, who laid his hand upon him, and he received sight.

Q. What then was done?

A. He was "baptized, and straightway he preached Christ in the synagogues, that He is the Son of God."

Q. Why did he assume the name of Paul?

A. Perhaps he was not willing to be baptized by his old name, under which he had persecuted the Church.

Q. What did Paul when he came to Jerusalem?

A. "He essayed to join the disciples, but they were afraid of him, and would not believe that he was a disciple."

Q. Why did they doubt the sincerity of his conversion?

A. Because he had been a persecutor of Christians before.

Q. Have we any instance of his zeal in persecuting the disciples of our Lord?

A. He was present and consenting at the death of the martyr, St. Stephen.

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Q. How were they induced to change their opinion?

A. Barnabas went with him to the Apostles, and told them how he was converted. *Acts* ix. 27.

Q. What reason may be given for his miraculous conversion?

A. That he might be a striking instance of the readiness of God to forgive the greatest sinners.

Q. Give another reason.

A. His miraculous conversion gave great authority to his testimony in behalf of the religion of Christ.

Q. What did the Lord say to Ananias of St. Paul?

A. That he was a chosen vessel to bear His name to the Gentiles, whence he is called the Apostle to the Gentiles.

Q. What is said of his sufferings?

A. He suffered more than any of the Apostles, he was shipwrecked three times, he suffered cold, hunger, thirst, he was beaten with rods, and stoned.

Q. Where did St. Paul preach the Gospel?

A. In Jerusalem, Arabia, Asia, Greece, Illyricum, Rome, and to the utmost bounds of the western world.

Q. What country was known by the name "Western parts?"

A. The island of Great Britain.

Q. Whose testimony do we rely on for these facts?

A. That of Eusebius, Theodoret, St. Jerome, and others.

Q. When did St. Paul suffer martyrdom?

A. He was beheaded in the 68th year of his age,

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at Rome, under the emperor Nero, in the general persecutions of the Christians, A. D. 66.*

Q. Where was he buried?

A. On the Ostian Way, where a magnificent church was afterwards built.

Q. What writings did St. Paul leave?

A. He left fourteen epistles, in which he vindicates the dispensation of God's mercy to the Gentiles as well as the Jews.

LESSON FIFTY-FOURTH.

St. Matthias' Day.

Q. When does the Festival of St. Matthias occur?

A. On the twenty-fourth of February.

Q. Who was St. Matthias? *Acts* i. 21, 22.

A. One of those disciples who continued with Christ from His baptism to His ascension, and probably one of "the seventy."

Q. Of what was he a witness? *Acts* i. 22.

A. Of the resurrection and ascension of Christ, and of all the principal events of his life.

Q. To what was he ordained?

* Robinson's Calmet, p. 780.

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A. He was chosen and ordained to fill the place of Judas.

Q. How was St. Matthias chosen? *Acts* i. 20.

A. St. Peter and the other disciples assembled at Jerusalem to fill this vacancy, according to the prophecy: "His bishopric let another take."

Q. What did the disciples on this occasion?

A. They selected two persons, Matthias and Barsabas, and prayed that God would show them which He had chosen.

Q. What then was done?

A. They cast lots, and the lot fell on Matthias, and he was numbered among the Apostles.

Q. Where did Matthias preach the Gospel?*

A. At first in Judea; afterwards, according to St. Jerome, he went to the East, where, after he had converted many to Christ, he obtained the crown of martyrdom.

Q. What do we learn from the fact that Judas had the authority and gifts of an Apostle?

A. We learn from this fact that the personal wickedness of a minister does not invalidate his orders.

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* Hobart's Feasts and Fasts, p. 151.

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St. Mark's Day.

Q. When does the Festival of St. Mark occur?

A. On the twenty-fifth day of April.

Q. Who was St. Mark?*

A. He was of Jewish parentage, and was probably converted by St. Peter, whose disciple and companion he was in all his travels.

Q. What duties did he perform for St. Peter?†

A. Those of secretary and interpreter.

Q. Why is St. Mark called an Evangelist?

A. Because he wrote the Gospel which bears his name.

Q. Who were the other Evangelists?

A. Matthew, Luke, and John.

Q. Where was St. Mark sent to preach the Gospel?

A. He was sent by St. Peter into Egypt, where he founded the Church at Alexandria.

Q. Where did St. Mark afterwards go?

A. He went into Libya, where he converted many of the barbarous inhabitants to Christianity.

Q. How did he suffer martyrdom?‡

A. While he was celebrating divine service on Easter Day, he was seized by a number of idolaters, who dragged him on the ground to prison.

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* Eccles. History of Eusebius, iii., 39.

† Robinson's Calmet, p. 656.

‡ Hobart's Feasts and Fasts, p. 199

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Q. What did they early the next morning?

A. They dragged him again on the ground, which so tore off his flesh that he expired in their arms.

Q. When does Epiphanius tell us that he died?

A. In the eighth year of the reign of Nero.

LESSON FIFTY-FIFTH.

St. Philip and St. James.

Q. What Festival comes next in order on the first of May?

A. That of St. Philip and St. James.

Q. Where do you first find an account of St. Philip?

A. In the first chapter of St. John's Gospel, 43d and 44th verses.

Q. What do you find there concerning him?

A. He was a native of Bethsaida, and was among the first whom Christ called to be an Apostle.

Q. Whom did Philip bring to Christ?

A. Nathanael, who was convinced at once that Jesus was the Messiah of whom the prophet wrote

Q. Where did Philip preach the Gospel?

A. It is said that he preached in Upper Asia.

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Q. Where does St. Chrysostom say he ended his labors?

A. At Hierapolis in Phrygia, where he made many converts by his miracles and preaching.

Q. How did he die?*

A. The magistrates, enraged at his success in winning converts, put him in prison, and afterwards caused him to be scourged and crucified.

Q. Was there another St. Philip? *Acts* vi. 5, and xxi. 8.

A. Yes. Philip, one of the seven deacons, the same who baptized the Ethiopian eunuch in the desert.

Q. Why are two disciples commemorated on the same day?†

A. Christ sent forth His disciples "two and two before Him;" and it may be for this reason the Church commemorates these two on one day, and St. Simon and St. Jude on another.

Q. What other Saint is commemorated on the first of May?

A. The Apostle, St. James the Less, surnamed the Just, for the purity and holiness of his life.

Q. Whose son was he? *Matt.* x. 3.

A. He was the son of Alpheus (or Cleophas, as he is sometimes called), and Mary.

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* Hobart's Feasts and Fasts, p. 194.

† Sermons on the Christian Seasons, by J. H. Parker, p. 158.

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Q. Which of the Marys was his mother? *John* xix. 25.

A. The sister of the Virgin Mary, who is called, also, "Mary, the wife of Cleophas."

Q. Of what city was St. James bishop? *Acts* xv. 19.

A. He was constituted Bishop of Jerusalem, and presided at the first council there, A. D. 51.

Q. How did St. James suffer martyrdom?

A. The Scribes and Pharisees were so enraged at his success in preaching the Gospel, that, at the Feast of the Passover, they cast him down from a pinnacle of the Temple.*

Q. Was he killed by this fall?

A. No; although much bruised, he got up on his knees and prayed for his persecutors, and while praying for them they stoned him to death.

Q. What writings of St. James remain?†

A. An epistle to the Jewish converts, in which he endeavors to strengthen their faith and patience, and stir them up to good works.

Q. To whom do some persons ascribe this epistle?

A. To St. James the Great, the son of Zebedee.

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* Eusebius, lib. ii., c. 8. † Calmet's Dictionary, p. 544.

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LESSON FIFTY-SIXTH.

St. Barnabas' Day.

Q. On what day does the Festival of St. Barnabas occur?

A. On the eleventh of June.

Q. What was the original name of Barnabas?

A. Joses or Joseph, to which the Apostles added the surname of Barnabas.

Q. What does this name signify?

A. The son of consolation, so called, perhaps, because he sold his land, and brought the money to the Apostles for the relief of the poor.

Q. Who was Barnabas?

A. He was a Jew of the tribe of Levi, of the country of Cyprus, who became a disciple of Christ, and was afterwards an Apostle. *Acts* xiv. 14.

Q. How was Barnabas connected with St. Paul?

A. It is said that he "was brought up with St Paul at the feet of Gamaliel."*

Q. How were Paul and Barnabas called to the work of teaching the Gentiles?

A. "The Holy Ghost said, Separate me Barnabas

* Calmet's Dictionary, p. 148.

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and Saul, for the work whereunto I have called them."

Q. Where did Barnabas first preach the Gospel? *Acts* xi. 22.

A. In Antioch, where the disciples were first called Christians.

Q. For what purpose were Paul and Barnabas set apart?

A. To preach the Gospel to the Gentiles.

Q. What is said of the death of Barnabas?*

A. It is supposed that he suffered martyrdom at Salamis, in the island of Cyprus.

St. John the Baptist.

Q. When does the Festival of St. John the Baptist occur?

A. On the twenty-fourth day of June.

Q. Whose son was he?

A. He was the son of Zacharias and Elizabeth.

Q. What was foretold of John by an angel?

A. That he should be filled with the Holy Ghost, that he should convert many of the Jews, and prepare the way of the Lord. *Luke* i. 15, 16.

Q. By what prophet had the coming of John been foretold?

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* Hobart, p. 222.

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A. By the prophet Malachi (iii. 1).

Q. What are the words of the prophecy?

A. "Behold, I will send my messenger, and he shall prepare the way before me."

Q. How did he prepare the way of the Lord?

A. By preaching repentance to the people, and telling them that the kingdom of heaven was at hand.

Q. What was the success of John's preaching?

A. His earnest preaching drew to him many hearers from Jerusalem, Judea, and the region round about Jordan, whom he baptized.

Q. What was his manner of living?

A. He wore a garment of camel's hair, and his food was locusts and wild honey.

Q. How did John the Baptist die? *Matt.* xiv. 10.

A. He was beheaded in prison by order of Herod Antipas, the same Herod who "mocked Jesus, and arrayed Him in a gorgeous robe."*

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* Calmet's Dictionary of the Bible, p. 76.

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LESSON FIFTY-SEVENTH.

St. Peter's Day.

Q When does the Festival of St. Peter occur?

A. On the twenty-ninth of June.

Q. Who was Peter?

A. St. Peter was the son of Jonas, a fisherman of Bethsaida.

Q. By what other name was he known?

A. His original name was Simon, to which Christ added the surname of Cephas.

Q. What does this name signify?

A. It is the Syriac word for stone, in Greek and Latin, petra, whence he was called Peter.

Q. How was St. Peter called to be an Apostle?

A. He was brought to Christ by his brother Andrew, who said to him, "We have found the Messias."

Q. What happened soon after that interview?

A. Jesus saw Peter and Andrew fishing, and said unto them, "Follow me, and I will make you fishers of men."

Q. What was St. Peter's temperament?

A. He was very impetuous and zealous, a man of undoubted piety, but hasty in forming and expressing his opinions.

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Q. How did Jesus correct this fault of over-confidence in himself, which Peter frequently displayed?

A. By permitting and foretelling his denial of that Master, to whose service he had so zealously pledged himself.

Q. When did Peter deny Christ?

A. In the High Priest's hall, on the night of Christ's betrayal, he denied Him thrice. But he bitterly repented it, and became a faithful and courageous herald of the Gospel.

Q. To which of the Apostles did Christ appear first after His resurrection?

A. To Simon Peter, probably to comfort him under his great sorrow for his fall, and to confirm him in the faith.

Q. What did Christ say to Peter, when He appeared to the disciples the third time, at the Sea of Tiberias? *John* xxi. 15.

A. Christ asked him three times if he loved Him, to remind him perhaps of his three denials, in order to make him more earnest in future.

Q. What did Christ require of him as a proof of his love?

A. To "feed His lambs," and to "feed His sheep."

Q. What was the success of the first preaching of Peter?

A. Three thousand souls were converted and baptized. *Acts* ii. 41.

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Q. Where was St. Peter's first mission? *Acts* viii. 14, 17.

A To Samaria, where he was sent with St. John to confirm those whom Philip the Deacon had baptized.

Q. By whom was St. Peter persecuted for preaching the Gospel?

A. By Herod Agrippa, who imprisoned him. *Acts* xii. 1.

Q. What happened the night before his intended execution?

A. The Angel of the Lord opened the prison doors, and conducted him to a place of safety. *Acts* xii. 7.

Q. Where did St. Peter preach the Gospel?

A. In Pontus, Galatia, Cappadocia, Bithynia, and Asia.

Q. Where did he die?*

A. Many ancient writers say that he died in Rome when Nero persecuted the Christians, A. D. 69.

Q. How did he suffer martyrdom?

A. He was crucified with his head downwards.

St. James' Day.

Q. On what day does the Festival of St. James the Elder occur?

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* See Robinson's Calmet p. 741.

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A. On the twenty-fifth of July.

Q. Who was St. James?

A. He was brother to John, the beloved disciple, and son of Zebedee, a noted fisherman of Galilee.

Q. What surname did Christ give him and his brother?

A. Boanerges, on account of their zeal.

Q. What marks of favor did St. James receive from Christ?

A. He was one of the three who witnessed Christ's transfiguration, and His agony in the garden of Gethsemane.

Q. Who were the others that were present?

A. His brother John, and Simon Peter.

Q. What did the mother of James and John request of Christ?

A. That her sons might sit, one on His right hand and the other on His left, in His Kingdom.

Q. What expectation called forth this request?

A. The expectation that Christ would soon declare Himself King.

Q. Where did St. James preach the Gospel?

A. In Samaria and Judea, where he suffered martyrdom.

Q. How did he die? *Acts* xii. 2.

A. Herod Agrippa "killed James, the brother of John, with the sword."

Q. What is remarked of his martyrdom?

A. He is the first of the twelve Apostles who suf

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fered martyrdom, and the only one whose martyrdom is recorded in Scripture.

Q. Where do we find particulars of the death of the Apostles?

A. In the ecclesiastical histories of the times in which they lived.

LESSON FIFTY-EIGHTH.

St. Bartholomew's Day.

Q. On what day does the Festival of St. Bartholomew occur?

A. On the twenty-fourth of August.

Q. Who was Bartholomew? *Matt.* x. 3.

A. One of the twelve Apostles, who was brought to our Saviour by St. Philip.

Q. By what other name is he called? *John* i. 41, and xxi. 2.

A. Nathanael of Cana, in Galilee.

Q. How do we know this?*

A. In Matt. ix., Mark iii., and Luke vi., Philip and Bartholomew are placed together; and in St. John's Gospel, which is more minute, the particulars of his coming to Christ are given under the name of Nathanael. *John* i. 45.

* Robinson's Calmet, p. 150.

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Q. Where does John speak of Nathanael as one of the Apostles?

A. In his 21st chapter, when Jesus showed Himself to them.

Q. What is said of the name Bartholomew?

A. It is not a proper name, but signifies "Son of Tholemy," and Syrian writers call him "Nathanael bar Tholemy," which means Nathanael son of Tholemy. This explains why he is sometimes called by one name, and then by the other.

Q. Where did Bartholomew preach the Gospel?*

A. Amrus, a Syriac author, says that he preached in the East, in Arabia, Babylonia, Chaldea, and Persia.

Q. Where did he die?

A. In Albanople, a city of Armenia, where he endeavored to reclaim the people from idolatry.

Q. How was he martyred?†

A. He was flayed alive, and then crucified with his head downwards.

St. Matthew's Day.

Q. When does the Festival of St. Matthew occur?

A. On the twenty-first of September.

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* Robinson's Calmet, p. 150.

† Eusebius, lib. v., c. 10.

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Q. Who was St. Matthew, or Levi, as he is also called?

A. He was the son of Alpheus, and was a publican, or tax-gatherer under the Romans. *Matt.* x. 3; *Mark* ii. 14

Q. Where did he live?

A. In Capernaum, where he had doubtless witnessed many of Christ's miracles; he was of Jewish descent, although employed by the Roman government.

Q. How was St. Matthew called to be an Apostle?

A. He was sitting at the receipt of custom, when Jesus said unto him, "Follow me." *Luke* v. 27.

Q. Did he readily obey this call?

A. He left at once his profitable employment to follow Christ, and was made an Apostle in the first year of Christ's ministry.

Q. To whom did St. Matthew preach the Gospel?*

A. Historians tell us that he remained fifteen years in Jerusalem, after the death of Christ, preaching to the Jews, and endeavoring to convert them.

Q. Where else did he preach the Gospel?

A. In Judea, Parthia, and Ethiopia, where he made many converts.

Q. What is known of his death?

A It is said that he suffered martyrdom in Ethiopia, A. D. 60.†

* Eusebius, Eccles. Hist., vol. iii., p. 24.

† Lives of Evang. and Apostles, S. P. C. K., p. 25

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Q. What writings did St. Matthew leave?

A. The Gospel which goes under his name.

LESSON FIFTY-NINTH.

St. Michael and All Angels.

Q. When does the Festival of St. Michael and All Angels occur?

A. On the twenty-ninth of September.

Q. What do the Scriptures say of St. Michael? *Rev.* xii. 7, 9.

A. That Michael and his angels fought against the Dragon, also called the devil and Satan, and cast him and his angels out of heaven.

Q. What is said of St. Michael in Jude, verse 9?

A. He is called the archangel, who contended with the devil, and when disputing with him about the body of Moses, would not bring a railing accusation against him.

Q. What did St. Michael say to the devil?

A. "The Lord rebuke thee." *Jude* 9.

Q. What may we learn from the conduct of St. Michael?

A. To avoid evil speaking, and leave the offender to God.

Q. In what consists the nature

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A. In maliciously or thoughtlessly speaking evil of others: in repeating slanders, or in circulating stories, whether true or false, to the injury of our neighbors.

Q. How does St. Paul speak of "backbiters?" *Rom.* i. 28, 30, 32.

A. As those who "are given over to a reprobate mind," and are "worthy of death."

Q. What does St. Paul say of slanderers in 1 Cor. vi. 10; Gal. v. 20?

A. That "revilers," and those who indulge in "hatred," "wrath," "variance," and "strife," "shall not inherit the kingdom of God."

Q. What says St. James on this point? *James* i. 26.

A. "If any man among you seem to be religious, and *bridleth* not his tongue, . . . this man's religion is vain."

Q. What is meant by the term angel?

A. It means a messenger. In Scripture it means a celestial spirit, sent to deliver a message or to execute the will of God.

Q. What do you find in Scripture concerning the nature of angels?

A. That they possess or have power to assume light and airy bodies, and can take also human shape. *Gen.* xix. 1.

Q. Give an instance of the appearance of angels to man.

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A. Two angels appeared to Lot, in human shape, to foretell the destruction of Sodom, and "he made a feast, and they did eat."

Q. Give a instance where an angel appeared to Hagar.

A. "The angel of the Lord found her by a fountain of water in the wilderness," and he talked with her. *Gen.* xvi. 7.

Q. What is said of Jacob in Genesis xxxii. 1?

A. And Jacob went on his way, and the angels of God met him.

Q. What is said of Balaam in Numbers xxii. 31?

A. Balaam "saw the angel of the Lord standing in the way."

Q. What angel appeared to Daniel, and for what purpose? *Dan.* ix. 21, 22.

A. The angel "Gabriel," who "came forth to give him skill and understanding."

Q. How was St. Peter delivered from prison? *Acts* xii. 7.

A. The angel of the Lord struck off his chains, and opened the prison doors, and led him to a place of safety.

Q. What are the properties ascribed to angels in Scripture?

A. They are said to excel in strength, in knowledge, in wisdom, and in purity and holiness; whence the title "holy angels" is given to them.

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LESSON SIXTIETH.

Angels.

Q. What are good angels called in Scripture?

A. "Ministering spirits, sent forth to minister for them who shall be heirs of salvation." *Heb.* i. 14.

Q. What does our Saviour say of angels in connection with little children? *Matt.* xviii. 10.

A. "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven *their angels* do always behold the face of my Father which is in heaven."

Q. Do angels know what takes place on earth?

A. Yes; for there is joy in the presence of the angels of God, over one sinner that repenteth. *Luke* xv. 10.

Q. What was the general opinion of the Jews with regard to guardian angels?

A. They believed that each person had a guardian angel appointed to take especial care of his temporal and spiritual concerns.

Q. Upon what was this opinion founded?

A. Upon various passages of Scripture.

Q. How does Abraham countenance this belief?

A. "The Lord will send his angel with thee, and prosper thy way." *Gen.* xxiv. 40.

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Q. What does David say of the same character?

A. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." *Ps.* xxxiv. 7.

Q. What says David in Psalm xci. 11, 12?

A. "For He shall give His angels charge over thee, to keep thee in all thy ways: they shall bear thee up in their hands, lest thou dash thy foot against a stone."

Q. What events were announced to men by angels? *Gen.* xviii. 10; *Judges* xiii. 3.

A. The birth of Isaac and of Samson was foretold by angels.

Q. What announcements in the New Testament were made by angels? *Matt.* i. 20; *Luke* i. 13.

A. The birth of Christ and of John the Baptist was foretold by angels. The resurrection of Christ also was announced by an angel.

Q. On what occasion did angels minister to Christ?

A. At His temptation in the wilderness; when the devil left Him, angels came and ministered to Him.

Q. On what other occasion did they do so?

A. On the night of His betrayal, during His agony in the garden of Gethsemane, an angel from heaven strengthened Him.

Q. What is the office of good angels at the hour of death?

A. They stand by the righteous to comfort them,

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and to conduct their souls to the mansions of the blest.

Q. Quote the words of our Lord in proof of this.

A. "The beggar died, and was carried by angels to Abraham's bosom." *Luke* xvi. 22.

Q. What will be the duty of angels at the end of the world?

A. Christ will send His angels, and they shall gather together His elect from the four winds. *Matt* xxiv. 31.

Q. Quote another text from our Saviour's own words.

A. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." *Matt.* xiii. 41.

Satan.

Q. Wherein consists the ministry of evil angels? *Job* i. 11; 1 *Samuel* xvi. 14, 23; *Rev.* ii. 10; *Rev.* xiv. xvi.

A. They are employed in trying and tempting the righteous, and in punishing the wicked.

Q. Who is the chief of the fallen angels?

A The devil, our adversary. 1 *Peter* v. 8.

Q. Wha other names has he in Scripture?

A. Satan, the Dragon, the Tempter, Beelzebub, the wicked one, the serpent, etc.

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Q. What is his name in Hebrew and Greek? *Rev* ix. 11.

A. In Hebrew, Abaddon; in Greek, Apollyon.

Q. What is the devil called by our Saviour *John* viii. 44.

A. A murderer from the beginning, a liar, and the father of lies.

Q. Who were first tempted by the devil?

A. Our first parents, Adam and Eve.

Q. How did Satan tempt David? 1 *Chron.* xxi 1, 14

A. Satan provoked David to number the people of Israel, and brought disaster and death upon the people.

Q. Whom did Satan tempt in the wilderness forty days?

A. The Lord Jesus, and three times assailed Him with the most alluring forms of temptation. *Matt.* iv. 1.

Q. What did Satan tempt Judas Iscariot to do?

A. To betray his Master for thirty pieces of silver.

Q. How did Satan tempt Ananias and Sapphira?

A. He succeeded in tempting them to lie to the Holy Ghost.

Q. Where is the peculiar place of Satan's abode?

A. He is called in the Revelation, the "angel of the bottomless pit," who "was cast into the lake of fire and brimstone."

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Q. What does Christ say will be the everlasting portion of Satan and his followers? *Matt.* xxv. 41.

A. "Everlasting fire, prepared for the devil and his angels."

LESSON SIXTY-FIRST.

St. Luke's Day.

Q. When does the Festival of St. Luke occur?

A. On the eighteenth day of October.

Q. Where was St. Luke born?

A. He was born at Antioch, the metropolis of Syria a city celebrated for its learning.

Q. How was St. Luke educated?*

A. He was educated in all the learning of the day and was celebrated for his skill in painting.

Q. What was his profession?†

A. He was a physician, called by St. Paul, "the beloved physician."

Q. By whom was St. Luke converted to Christianity?

A. Probably by St. Paul, whose constant and inseparable companion he was.

Q. Where did he go with St. Paul?

A. He accompanied St. Paul in his first voyage to Macedonia; he was also his companion during the interesting period of Paul's imprisonment at Rome.

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* Eusebius, lib. iii., c. 4. † Calmet, pp. 640 643.

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Q. Where did he preach the Gospel?

A. He preached the Gospel in Egypt and Greece.

Q. Where did he write his Gospel?

A. He wrote it in Achaia, with the assistance of St. Paul.

Q. What other book of the New Testament did St. Luke write?

A. The Acts of the Apostles, which he wrote while attending on St. Paul in his imprisonment.

Q. What is known of his death?

A. St. Jerome says "he was hanged on an olive-tree by a party of Greek infidels, at the age of 84."

St. Simon and St. Jude.

Q. When does the Festival of St. Simon and St. Jude occur?

A. On the twenty-eighth of October.

Q. What was this Simon called to distinguish him from Simon Peter, both being Apostles?

A. Simon the Canaanite, also Simon Zelotes, so called on account of his warm and energetic temper.

Q. Where did he preach the Gospel?

A. In Egypt, Greece, and Africa.

Q. What tradition is there concerning his death?

A. It is said that he preached also in Great Britain, and that he was crucified there.

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Q. Who was St. Jude?

A. One of the twelve Apostles, son of Cleophas, and brother of James the Less.*

Q. By what other names was he known?

A. Lebbeus and Thaddeus.

Q. Why were these names given him?

A. Partly to distinguish him from Judas the traitor; they also signify prudence and zeal.

Q. Where did he preach the Gospel?

A. In Judea, Galilee, Samaria, and Armenia.

Q. Where did he die?

A. It is said that he suffered martyrdom in Persia.

Q. What are the writings of this Apostle?

A. St. Jude left only one Epistle, addressed to Christians generally, "but chiefly intended for the converted Jews."†

All Saints.

Q. When does the Festival of All Saints occur?

A. On the first day of November.

Q. Whom do you mean by all saints?

A. All good and holy persons who have died in the faith, and were distinguished for their holiness.

Q. Why should we commemorate them?

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* Horne's Introduction, vol. ii., p. 871.

† Calmet, p 594.

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A. To honor God by calling to mind their virtues, and to encourage Christians by their good examples.

Q. Of what doctrine should this remind us?

A. Of the Communion of Saints.

Q. What do you mean by this?

A. That all saints or Christians have in common one Lord, one faith, one baptism.

Q. What are Christians on earth called in *Eph.* ii. 19?

A. They are called "fellow-citizens with the saints, and of the household of God."

Q. For what do we thank God?

A. For their good examples, and pray that with them we may be partakers of the kingdom of heaven.

Q. What is heaven called in *Heb.* xi. 10?

A. "A city which hath foundations, whose builder and maker is God."

Q. What is said of those who are admitted there?

A. God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, nor any more pain; but fulness of joy for evermore.

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Table of Immoveable Feasts.

St. Andrew's Day	November 30th
St. Thomas' Day	December 21st.
Christmas Day	December 25th
St. Stephen's Day	December 26th
St. John's Day	December 27th
Holy Innocents' Day	December 28th
Circumcision	January 1st.
Epiphany	January 6th.
Conversion of St. Paul	January 25th.
Presentation of Christ	February 2d.
St. Matthias	February 24th.
The Annunciation	March 25th.
St. Mark's Day	April 25th.
St. Philip and St. James	May 1st.
St. Barnabas	June 11th.
St John the Baptist	June 24th.
St. Peter's Day	June 29th.
St. James the Apostle	July 25th.
St. Bartholomew	August 24th.
St. Matthew	September 21st
St. Michael and all Angels	September 29th
St. Luke	October 18th.
St. Simon and St. Jude	October 28th.
All Saints'	November 1st.

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APPENDIX.

SUCCESSION OF BISHOPS FROM ST. JOHN.

"The Archbishops of Canterbury, through whom the successions of the English Bishops is usually traced, received their succession, not as is often said from Rome, but from Arles, France; Augustine, the first Saxon Bishop, having been consecrated at Arles by Virgilius the twenty-fourth Bishop of Arles, and Etherius, the thirty-first Bishop of Lyons, with other Bishops of that Province.

"The reason why Augustine was consecrated at Arles was that from the time of the Emperor Honorius, Arles had been ranked as the metropolitan city of Gaul, while at a still earlier period the whole Province was reckoned as the Diocese of Lyons.

"The succession therefore very properly comes through the two lines of Lyons and Arles, and providentially the Bishops of both Dioceses assisted in the consecration of Augustine, the first Bishop of Canterbury."* There is also the Welsh line of Bishops, which is traced back to James Alphæus, one of the Apostles and the first Bishop of Jerusalem (see Chapin's Primitive Church, page 325).

The following is a correct list of that line of Bishops which reaches from the Apostle St. John down through the Church of England to the Protestant Episcopal Church in the United States.

ST. JOHN THE APOSTLE.

POLYCARP, BISHOP OF SMYRNA.

BISHOPS OF LYONS

	A. D.		A. D.
1. Potinus	177	17. Elpidius	415
2. Irenæus†	202	18. Sicarius	
3. Zacharias		19. Eucherius	427
4. Elias		20. Patiens	451
5. Faustinus		21. Lupicinus	
6. Verus	293	22. Rusticus	494
7. Julius		23. Stephanus	499
8. Ptolemy		24. Viventiolus	515
9. Vocius	315	25. Eucherius II.	534
10. Maximus		26. Lupus	536
11. Tetradus	363	27. Licontius	542
12. Verisimus		28. Sacerdos	549
13. Justus	374	29. Nicetus	552
14. Albinus		30. Priscus	573
15. Martin	401	31. Ætherius	586
16. Antiochus			

* Bede, Hist. L 27; Chapin's Primitive Church, p. 291. † See page 44.

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BISHOPS OF ARLES.

	A. D.		A. D.
1. Trophimus	230	13. Honeratus	426
2. Regulus		14. Hilary	433
3. Martin I.	254	15. Ravenus	449
4. Victor	266	16. Augustalis	455
5. Marinus	313	17. Leontius	463
6. Martin II.		18. Æonius	492
7. Valentine	346	19. Cæserius	506
8. Saturnius	353	20. Ananius	542
9. Artemius		21. Aurelian	546
10. Concerdi us	374	22. Sapandus	557
11. Heros		23. Licerius	586
12. Patroclus	412	24. Virgilius	588

ARCHBISHOPS OF CANTERBURY.

	A. D.		A. D.
1. Augustine, consecrated by Etherius, Bishop of Lyons, and Virgilius, Bishop of Arles, and others	596	11. Cuthbert	742
2. Lawrence	605	12. Bregwin	759
3. Mellitus	619	13. Lambert	763
4. Justus	624	14. Æthelred	793
5. Honorius	634	15. Wulfred	803
6. Adeodatus	654	16. Theogild	830
7. Theodore	668	17. Ceolnoth	830
8. Birthwald	693	18. Æthelred II.	871
9. Tatwine	731	19. Phlegmund	891
10. Nothelm	735	20. Athelm	923
		21. Wulfelm	928
		22. Odo Severus	941
		23. Dunstan	959
		24. Æthalgar	988

ENGLISH BISHOPS.*

	A. D.		A. D.
25. Siricus	989	43. Stephen Langton	1207
26. Alfricus	996	44. Richard Wethersfield	1229
27. Elphege	1005	45. Edmund	1234
28. Leoning Elekan	1013	46. Boniface	1245
29. Agelnoth	1020	47. Robert Kelwarby	1272
30. Edsin or Elsuis	1038	48. John Peckham	1278
31. Robert Norman	1050	49. Robert Winchelsey	1294
32. Stigand	1052	50. Walter Reynold	1308
33. Lefranc	1070	51. Simon Mepham	1328
34. Anselm	1096	52. John Stratford	1333
35. Rodulph	1114	53. Thos. Bradwardine	1349
36. William Corbell	1122	54. Simon Islip	1349
37. Theobald	1138	55. Simon Langham	1366
38. Thomas à Becket	1162	56. Wm. Whittlesey	1368
39. Richard	1174	57. Simon Ludbury	1369
40. Baldwin Fordensis	1184	58. Wm. Courtnay	1381
41. Reginald Fitz Joceline	1191	59. Thos. Arundel	1396
42. Hubert Walter	1193	60. Henry Chichely	1414

* Chapin's Primitive Church, p. 301.

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	A. D.
61. John Stafford	1442
62. John Kemp	1452
63. Thos. Bourcher	1454
64. John Morton	1486
65. Henry Dean	1501
66. William Wareham	1503
Henry Standish	

SINCE THE REFORMATION.

Thomas Cranmer	1533
John Capon	1534
Hugh Latimer	1535
Wm. Rugg	1536
Nicholas Ridley	1547
Miles Coverdale	1551
Matthew Parker	1559
Edward Grindal	1559
Robert Horne	1560
John Piers	1575
John Whitegift	1577
Richard Fletcher	1589
Richard Vaughan	1595
Richard Bancroft	1597
Wm. Barlow	1605
George Abbott	1609
John King	1611
John Williams	1621
William Laud	1621
Joseph Hall	1627
John Bowle	1629
Wm. Juxon	1633
Robert Skinner	1636
Accepted Freeman	1643
Gilbert Sheldon	1660
Seth Ward	1662
John Dolben	1666
Peter Mewes	1672
Wm. Sancroft	1677
Thomas Spratt	1684
John Tillotson	1691
Wm. Wake	1705
Richard Willes	1714
Joseph Wilcox	1721
Thomas Tanner	1731
Thomas Lecker	1734
Thomas Herring	1737
Matthew Hutton	1743
Zachariah Pierce	1747
Frederick Cornwallis	1749
James Johnson	1752
Edmund Keane	1752
John Hume	1756
John Egerton	1756
Richard Ferrick	1757
Philip Young	1758
Robert Lowth	1766
Charles Moss	1766
Shute Barrington	1769
John Hinchliffe	1769
Wm. Markham	1771
John Thomas	1774
John Moore	1775
Beilby Porteus	1777

AMERICAN BISHOPS.

	A. D.
Samue Seabury, Bishop of Conn. and R. I., consecrated in	1784
William White	1787
Samuel Provost	1787
James Madison	1790
Thomas Claggett	1792
Robert Smith	1795
Edward Bass	1797
Abraham Jarvis	1797
Benjamin Moore	1801
Samuel Parker	1804
John H. Hobart	1811
Alexander Griswold	1811
Theodore Dehon	1812
Richard C. Moore	1814
James Kemp	1814
John Croes	1815
Nathaniel Bowen	1818
Philander Chase	1819
T. C. Brownell	1819
J. S. Ravenscroft	1822
H. U. Onderdonk	1827
William Meade	1829
William Stone	1830
Benj. T. Onderdonk	1830
Levi S. Ives	1831
John H. Hopkins	1832
Benj. B. Smith	1832
Chas. P. M'Ilvaine	1832
George W. Doane	1832
James H. Otey	1834
Jackson Kemper	1835
Samuel A. McCoskry	1836
Leonidas Polk	1836
William H. De Lancy	1839
Christopher E. Gadsden	1840
William R. Whittingham	1840
Stephen Elliot	1841
Alfred Lee	1841

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	A. D.
John Johns	1842
Manton Eastburn	1842
John P. K. Henshaw	1843
Carleton Chase	1844
Nicholas H. Cobb	1844
Cicero S. Hawks	1844
William J. Boone	1844
George W. Freeman	1844
Horatio Southgate	1844
Alonzo Potter	1845
George Burgess	1847
George Upfold	1849
William M. Greer	1850
John Payne	1851
Francis H. Rutledge	1851
John Williams	1851
Henry J. Whitehouse	1851
Jonathan M. Wainwright	1852
Thomas T. Davis	1853
Thomas Atkinson	1853
William I. Kip	1853
Thomas T. Scott	1854
Henry W. Lee	1854
Horatio Potter	1854
Thomas M. Clarke	1854
Samuel Bowman	1858
Alexander Gregg	1859
William H. Odenheimer	1859
Gregory T. Bedell	1859
Henry C. Lay	1859
Joseph C. Talbot	1859
William B. Stevens	1859
Richard H. Wilmer	1862
Thomas H. Vail	1864
Arthur C. Coxe	1865
Charles T. Quintard	1865
Robert H. Clarkson	1865
George M. Randall	1865
John B. Kerfoot	1865
Channing M. Williams	1866
Joseph P. B. Wilmer	1866
George D. Cummins	1866
William E. Armitage	1866
Henry A. Neely	1867
Daniel S. Tuttle	1867
John F. Young	1867
John Watson Beckwith	1868
Francis M'N. Whittle	1868
Charles F. Robertson	1868
William H. A. Bissell	1868
Benjamin W. Morris	1868
Abram N. Littlejohn	1869
William C. Doane	1869
Frederick D. Huntingdon	1869
Ozi W. Whitaker	1869
W. W. Niles	1870

WELSH LINE OF BISHOPS FROM THE BISHOPS OF JERUSALEM.

PATRIARCHS OF JERUSALEM.

	A. D.
1. JAMES ALPHEUS, ONE OF THE APOSTLES	35
2. Simeon	60
3. Justus I.	107
4. Zacheus	111
5. Tobias	112
6. Benjamin	117
7. John	119
8. Matthew	121
9. Philip	122
10. Seneca	126
11. Justus II.	127
12. Levi	128
13. Ephraim	129
14. Joseph	131
15. Judas	132
16. M	134
17. Cassianus	146
18. Publius	150
19. Maximus I.	153
20. Julian	166
21. Caius	165
22. Symmachus	168
23. Caius	170
24. Julian II	173
25. Maximus II.	178
26. Antonius	182
27. Capito	186
28. Valens	191
29. Dolchianus	194
30. Narcissus	196
31. Dius	200
32. Germanio	207
33. Gordius	211

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	A. D.
34. Alexander	227
35. Maximus	251
36. Hymeneus	275
37. Zambdas	298
38. Herman	300
39. Macarius I.	310
40. Maximus III.	315
41. Cyril	330
42. Hereulus	350
43. Hilary	364
44. John II.	386
45. Praglius	416
46. Juvenal	424
47. Anastasius	458
48. Martyrius	478
49. Salutis	486
50. Elias	494
51. John III	513

BISHOPS OF WALES.*

In the year of our Lord 519 three Britons—David, Eliud, and Paternus went to Jerusalem and were there consecrated Bishops by John III. They returned to Great Britain and David was made Archbishop of Wales by vote of a synod at which all the British Bishops were present. —The line is unbroken from him also.

	A. D.
John III, of Jerusalem, consecrated	
52. David	519
53. Eliud	544
54. Keneva	
55. Morvael	
56. Haernurier	
57. Elvaeth	
58. Gurnel	
59. Lendywyth	712
60. Gornwist	
61. Gorwan	
62. Cledanke.	
63. Enysen	
64. Hludgneth	
65. Eldunen	
66. Elvaoth	
67. Maelcwyth	
68. Madenew	
69. Catulus	841
70. Silvay	859
71. Navnis	873
72. Sathveni	
73. Diothwall	
74. Asser	906
75. Athvael	
76. Sampson	910
77. Ruelin	
78. Rodherch	
79. Elguni	
80. Llywarch	
81. Nergu	
82. Silhildw	924
83. Everu	942
84. Morgenai	944
85. Nathan	
86. Roderick	
87. Jevan	
88. Argustel	
89. Morgenneth	1023
90. Ervyn	1030
91. Tramerin	1028
92. Joseph	1055
93. Bleitherd	1061
94. Sulghein	1070
95. Abraham	1076
96. Rythmarch	
97. Wilfrid	1115
98. Bernard	
99. David Fitzgerald	
100. Peter De Leia	
101. Galfrid	1198
102. Girald	1199
103. Geofrey	1203
104. Jorweth	1214
105. Anselm	1230
106. T. Wallensis	1248
107. R. De Carreu	1256
108. T. Becke	1280
109. D. Martin	1293
110. H. Gower	1328
111. J. Thoresby	1347
112. R. Brian	1249
113. T. Falstaff	1383
114. A Houghton	1361
115 J. Gilbert	1389
116. Guy DeMona	1401

* Chapin's Primitive Church p 222.

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	A. D.		A. D.
117. H. Chichely	1408	127. T. Langton	1452
118. J. Ketterich	1414	128. Hugh Parry	1485
119. S. Patrington	1415	129. J. Morgan	1496
120. B. Nichols	1418	130. R. Sherbourne	1506
121. T. Radbone	1433	131. E. Vaughn	1509
122. W. Linwood	1442	132. R. Rawlins	1523
123 J. Langton	1447	133. W. Barlow	1536
124. J. Delabere	1447	134. R. Farrar	1548
125. R. Tully	1460	135. H. Morgan	1553
126. R. Martin	1482	Matthew Parker	1559

*"This brings the succession down to the Reformation; since which time it has come through Matthew Parker and his associates," and about which there has never been any dispute. And less than 300 Bishops complete the Apostolic line to the present day.

There are numerous other lists of the Bishops of other Churches—as those of Antioch, Alexandria, Rome, etc., but these two lines are sufficient to demonstrate that the succession, and the records of it were carefully preserved, and to satisfy those who may not have access to larger works.

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*Chapin's Primitive Church pp. 285, 337.

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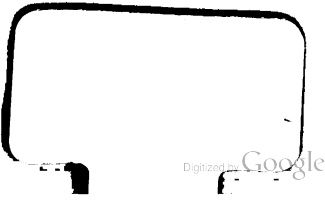
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